

سیرت المصطفیٰ ﷺ

M U H A M M A D ﷺ

THE PROPHET OF ISLAM

BY:
ALLAMA ABDUL MUSTAFA AZMI

MAKTAB-E-QADRIA

سیرت مصطفیٰ ﷺ

MUHAMMAD THE PROPHET OF ISLAM

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Bread is given from the Qabr Sharif
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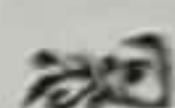
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GLOSSARY

*This book is dedicated to the Most excellent and
exalted of Creation, the Mercy unto Creation,
Sayyiduna wa Maulana wa Habeebuna,
Ahmad-e-Mujtaba*

Muhammad Mustafa ﷺ

His Respected Parents, Ahle-Bait, Azwaa-je-Mutaharaat,
Righteous Khulafaa, Illustrious Sahaabah and Blessed Children ؎



As well as to the Shuhadaa, Taabi'een, Taba-Taabi'een, Mujtahid Imaams ؎

Sultaanul-Auliya, Ghousul-Aazam, Shaikh Sayyid Abdul-Qaadir Jilaani ؎

Sultaanul-Hind, Khwaja Ghareeb Nawaaz Moinuddeen Chisty Ajmeri ؎

Taajul-Aarifeen, Sayyid Shah Ale-Rasool Mahrerwi ؎

Imaam-e-Ahle-Sunnah, Alahazrat Maulana Shah Ahmad Raza Khan ؎

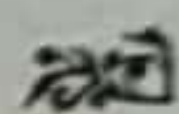
Huzoor Mufti-e-Aazam Hind, Maulana Shah Mustafa Raza Khan ؎

Badrut-Tareeqah, Sadrush-Shariah Maulana Amjad Ali Qadri ؎

Ustaadul-Ulama, Haafiz-e-Millat, Allama Abdul-Azeez Muraadabaadi ؎

Peer-e-Tariqah Hadrat Sayyid Shah Mas'ood Asdaq ؎

Peer-e-Tariqah Sayyid Shah Moinuddeen Ahmad Ghousi Asdaq ؎



To All the Mashaaikh of the Qadriyah, Chishtiyah, Naqshbandiyah,

Suharwardiyah, Rifaa'iyah, Shaazliyah and all other Salaasile-Tareeqah ؎

Dua by His Eminence, Peer-e-Tariqah, Hadrat Professor Doctor

Sayyid Amin Mia Barkaati

Sajjadah-Nasheen, Mahrerah Sharif, India

بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيد الانبياء و
المرسلين و على آله الطيبين و اصحابه اجمعين

I was very pleased when the respected Hadrat Maulana Sayyid Muhammad Alimuddin Misbahi, the Founder and Principal of Darul Uloom Qadria Ghareeb Nawaaz, Ladysmith, informed me of his institution's publishing of the English translation of an important book on Seerat - 'Seerat-e-Mustafa ﷺ', (written by Allama Abdul-Mustafa Aazmi Sahib ﷺ) this year on the occasion of the Darul Uloom's annual Jalsa and Graduation on the 25th and 26th of September 2004.

This is indeed an incredible service that has been rendered, and a book like this being published in the English language concerning the Seerat of the Holy Prophet ﷺ, which is complete and easy to understand, is a glad-tiding to Ahle-Sunnah wal-Jamaah as a whole. I make dua to Allah ﷻ, through the sadaqah of His Beloved Prophet, Muhammad Mustafa ﷺ, to bless this book with acceptance and to bless Darul Uloom Qadria Ghareeb Nawaaz with the ability to render additional services to Islam just as this. Aameen.

The truth be told that Darul Uloom Qadria Ghareeb Nawaaz is fastly illuminating the horizons of the world through its invaluable efforts and services.

May Allah ﷻ grant this institution continuous development and success, and allow it to raise the flag of Islam high in South Africa and other countries throughout the world through its priceless endeavours. Aameen!

Ya Allah ﷻ! Grant this Darul Uloom growth and strength, and greatly extend the sphere of its activities. Aameen.

انك على كل شىء قدير و بالاجابة جدير
و صلى الله تعالى على اكرم خلقه سيدنا و مولانا محمد و آله
الطيبين و اصحابه اجمعين

FOREWARD

By Hadrat Allama Sayyid Muhammad Alimuddin Misbahi Asdaqī

رسول پاک کی سیرت پہ زندگی قربان
ہر اک ادا پہ صحابہ کی جاں نثار ہوئی

*'What can be said of the seerah of Rasoolullah ﷺ?
The Sahaabah had sacrificed their lives on every unique grace of it.'*

The elegance of life lies in love; and without it life is without pleasure. Love is defined as an 'intoxication' through which a person makes someone a beloved, and true love warrants that the lover continuously and forever remembers his beloved, as

من احب شیئاً فاکثر ذکره
'The lover always speaks of his beloved.'

But why does he do so? Simple!

ذکر الخلیل شفاء العلیل
'The remembrance of the beloved is cure for the love-struck.'

It is, in fact, the cure as well as the dua of the love-struck.

تمہارے ذکر نے مردہ دلوں کو زندہ کیا
تمہارے نام نے سارے وجود مہکائے
*'Your remembrance gave life to dead hearts,
and your name has scented existence.'*

When this is love, then what can be said of love for Rasoolullah ﷺ? Indeed, his love is so necessary that without it imaan is incomplete,

الا لا ايمان لمن لا محبة له

'Be aware! There is no imaan without love for Sayyiduna Muhammad Mustafa ﷺ.'

Thus the life, actions, sayings, characteristics, excellence and attributes of the Final Messenger of Allah, the most excellent and praised creation, Sayyiduna Ahmad-e-Mujtaba, Muhammad Mustafa ﷺ, serves not only as spiritual food but as an undeniable proof of imaan for his intoxicated lover.

کرتے ہیں ہم جو ذکر نبی کی صفات کا

یہ بھی ہے اک ذریعہ ہماری نجات کا

'The remembrance of Rasoolullah's ﷺ qualities is indeed a sure means of salvation for us.'

Bear in mind that the knowledge and recognition of the beloved is essential to completely gain the guidance of love, which, with increasing knowledge, causes it to be more magnificent. It is for this reason that the publications department of Darul Uloom Qadri Ghareeb Nawaaz in Ladysmith, South Africa - 'Ahsanul-Uloom Publications', having already published many informative books and magazines such as Hayaatul-Ambiya (published in Arabic, English and Urdu), Islamic Teachings, Al-Moeen (quarterly magazine of the Darul Uloom), Morals and Ethics, etc., has pleasure in presenting to the Muslim Ummah the English translation of Shaikhul-Hadith Allamah Abdul-Mustafa Aazmi's ﷺ renowned and famous masterpiece, 'Seerat-e-Mustafa ﷺ' - an authentic book that is not merely adorned with ayahs, ahadith, history and reference, but also serves in the uniting of knowledge pertaining to Rasoolullah ﷺ and the guidance of his prophethood.

حاصل تجھے ہونا ہے فیضان نبوت کا

پڑھنے سے تو پائے گا عرفان رسالت کا

'Gaining knowledge of Rasoolullah ﷺ through reading is a sure means of attaining prophetic guidance.'

We praise and thank Allah ﷻ for this through the sadaqah of

Rasoolullah ﷺ and waseelah of the Sahaabah, Ahle-Bait and Auliya-e-Kiraam, especially Sayyiduna Ghousul-Azam Shaikh Abdul-Qaadir Jilaani ؒ and Khwaja Ghareeb Nawaaz Moinuddeen Chisty Sanjari Ajmeri ؒ. We are also thankful to the Shaikhul-Hadith of our Darul Uloom, Hadrat Allama Iftikhaar Ahmad Qadri Misbahi, for compiling the biography of the respected author of this book, his support and further helping us with his authentic research.

As always, and on this occasion as well, the services and support of the teachers of the Darul Uloom are well appreciated by us, especially that of Hadrat Maulana Fateh Ahmad Bastavi Misbahi. May Allah ﷻ reward them and forever keep them happy in this world as well as the Hereafter. Aameen.

The English translation and typing of this book has been completed by two promising students of the Darul Uloom: Maulana Omar Dawood who was responsible for the complete English translation, and Maulwi Omar Sayed for the typing and lay-out. Both had demonstrated much enthusiasm while working hard on this project. May Allah ﷻ grant them the blessings of both worlds as well as the ability to always serve the deen of Islam. Aameen.

We also make dua for all those who have sincerely helped the Darul Uloom in any way of its needs. May Allah ﷻ grant all the blessings of this. Aameen.

نہ دے سارے جہاں کی بادشاہی

عطا کر عشق احمد یا الہی

*'O Allah ﷻ! I do not want the kingship of the entire world.
My only desire is that you grant me the love of Rasoolullah ﷺ.'*

Servant of the Ahle-Sunnah

Sayyid Muhammad Alimuddin Asdaq Misbahi

Founder, Rector and Principal of Darul Uloom Qadria Ghareeb Nawaaz,

Ladysmith, South Africa

(Thursday, 25th Jamaadul-Aakhirah, 1425 AH; 12th of August, 2004)

THE AUTHOR OF SEERAT-E-MUSTAFA

SHAIKHE-KABEER, ALLAMA,
ABDUL-MUSTAFA AAZMI MUJADADI ؒ

Allama Abdul-Mustafa ؒ occupies a distinct position amongst those distinguished Ulema of the Ahle-Sunnah who have strengthened and fortified the ummah of Islam. In addition to being an able scholar of the Sciences of Islam, he was also an author of many authentic books and a fascinating lecturer.

Sadrush-Shariah, Hadrat Allama Mufti Amjad Ali ؒ, the author of the famous encyclopedia on Hanafi fiqh, 'Bahaar-e-Shariat', was one of the noted Ulema from whom Allama Abdul-Mustafa ؒ gained an extensive amount of knowledge throughout his life.

Education and nurturing

Allama Aazmi Sahib ؒ was born in 1333 AH in the town of Ghousi, UP, India, and completed his primary education at Madrassah Islamia and Madrassa Naasirul-Uloom in the town of his birth. After completing half of his Arabic studies, he then enrolled himself in 1351 AH at Madrassah Hanafia Amroha where he stayed for a complete year as a student, thereafter accompanying Allama Sadrush-Shariah ؒ to Manzarul-Islam, Bareilly Sharif, in 1352 AH, as well as later accompanying him when he proceeded to Darul Uloom Haafizia Saeedia in Aligarh. At both these institutions, Allama Aazmi Sahib ؒ extracted all the benefit, guidance and knowledge he could from Allama Sadrush-Shariah ؒ, and it was from his blessed hands that he received his certificate and graduated in 1357 AH.

Respected teachers

In addition to Allama Sadrush-Shariah ؒ, the following were also tutors of Allama Aazmi Sahib ؒ,

- ✿ Maulana Muhammad Saeed Khan Fatehpuri
- ✿ Allama Ghulam Jilaani Aazmi
- ✿ Maulana Hikmatullah Amrohawi
- ✿ Maulana Muhammad Khaleel Chishti Kaazmi
- ✿ Muhaddith-e-Aazam-Pakistan, Hadrat Maulana Sardaa Ahmad Sahib

رضى الله عنهم اجمعين

Bai'at and khilaafat

Allama Aazmi Sahib ؒ took bai'at in the Silsila Naqshbandiyah Mujadidia on the hands of Hadrat Haafiz Shah Abraar Hassan Khan Naqshbandi Shahjaanpuri ؒ in 1353 AH, and was bestowed with khilaafat (succession) from him as well.

He was also bestowed khilaafat in the Silsila Qadriyah Razwiyah by Huzoor Hujjatul-Islam Allama Haamid Raza Khan ؒ, the eldest khalifa of Alahazrat Imaam Ahmad Raza Khan ؒ, in the year 1358 AH.

As a teacher

After completing his studies and graduating, Allama Aazmi Sahib ؒ began to teach at various Islamic madrassahs throughout India for a period of almost 50 years, successfully managing to quench the students' thirst of knowledge at these institutions. He was then appointed as principal of Darul Uloom Ashrafia, Mubaarakpur - the initial stage of Al-Jamiatul-Ashrafia, in the year 1942 AD, and remained there teaching for a period of 11 years.

In 1977 AD, Allama Aazmi Sahib ﷺ went to Darul Uloom Faizur-Rasool in Barow Sharif as the Shaikhul-Hadith of this institution and spent the end of his life in this position.

Besides these two establishments, he also served as a teacher in Madrassah Is'haaqiyah Jodhpur, Madrassah Hanafiyah Amroha and Darul Uloom Shah Aalam Ahmadabaad, producing many able Ulema through his efforts as a tutor that are serving the Ahle-Sunnah even until today. His students are not only concentrated in India but span African and European countries as well.

Journey to the Haramain Sharifain

In 1378 AH (1959 AD), Allama Aazmi Sahib ﷺ was blessed with performing Hajj and ziyaarat of Makkah Mukarramah and Madinatul-Munawwara, where he met many Mashaaikh and Ulema-e-Kiraam, particularly Shaikhud-Dalail Hadrat Allama Yusuf bin Muhammad bin Ali Madini ﷺ in Madina Sharif who granted him permission for reciting 'Dalaailul-Khairaat Sharif' with his own personal certificate.

The auto-biography of Allama Aazmi Sahib ﷺ can be read in his book, 'Ma'loomaat-e-Abraar'.

Demise

After spreading his entire life in the service of Islam, Allama Aazmi Sahib ﷺ passed away on the 5th of Ramadaan 1406 AH (1986 AD) in his home town of Ghousi, on Thursday at the time of Asr.

His books

He had written many valuable books on various topics of Islam,

- ❁ **Seerat-e-Mustafa ﷺ** (Dealing with seerat)
- ❁ **Ma'loomaat-e-Abraar** (Tasawwuf in the light of Quran and Hadith)
- ❁ **Auliya-e-Rijaal-e-Hadith** (The biographies of 200 Muhadditheen and Auliya)

- ❁ **Karaamaat-e-Sahaabah** (The biographies and miracles of 100 Sahaabah)
- ❁ **Ajaaibul-Quran & Gharaaibul-Quran** (Stories of the Quran and commentary on them)
- ❁ **Nawaadirul-Hadith** (A collection of 40 ahadith including translation and commentary)
- ❁ **Jawaahirul-Hadith** (Commentary on 200 selected ahadith)
- ❁ **Bahisht ki Kunjiyaa** (A translation and commentary on 200 ahadith regarding how to attain Jannah)
- ❁ **Jahannam ke Khatraat** (A listing of approximately 30 ahadith regarding those actions that cause a person to become near to Jahannam)
- ❁ **Masaa'ilul-Quran** (230 laws extracted from ayahs of the Holy Quran, mentioning the excellence and respect of the Holy Quran as well)
- ❁ **Mausame-Rehmat** (The excellence of sanctified days and months)
- ❁ **Roohani Hakaayaat**, in 2 volumes (Biographies of the Pious, their actions, waaqiaats, Ibaadah, Karaamats, etc.)
- ❁ **Saamaan-e-Aakhirat**
- ❁ **Jannati Zewar**
- ❁ **Aina-e-Ibrat**

He has also written many famous and accepted lecture books, namely

- | | |
|---------------------------------|---------------------------|
| ❁ Imaani Taqreere | ❁ Qurani Taqreere |
| ❁ Noorani Taqreere | ❁ Haqqani Taqreere |
| ❁ Irfaani Taqreere, etc. | |

A study of these books leaves a person to conclude that Allama Aazmi Sahib ؒ was an exceptional Aalim of his time who had extensive knowledge of the sciences of Islam.

Seerat-e-Mustafa

Darul Uloom Qadria Ghareeb Nawaaz is proud to present the English translation of 'Seerat-e-Mustafa ؒ' to the Muslim ummah. This book concisely yet in an appealing manner deals with the complete subject of seerat (the life of Rasoolullah ؐ from his birth until his demise), also discussing his attributes and other characteristics while referencing each.

It has passed through many Urdu editions - proving its acceptance by the Muslim ummah. There was a dire need to present the English translation of this book which Hadrat Allama Maulana Sayyid Muhammad Alimuddin Misbahi (Founder and Principal of Darul Uloom Qadria Ghareeb Nawaaz) has been blessed with the taufeeq of fulfilling after seeing it pass through the stages of translation and typing in a short space of time. May Allah ؒ accept this service of his and may he be granted the ability to further serve the deen of Islam in a similar manner. Aameen.

I am grateful to the grandson of Allama Aazmi Sahib ؒ, Hadrat Maulana Fazle-Haqq Sahib Aazmi (Shaikhul-Hadith, Darul Uloom Ahle-Sunnat Madinatul-Arabiyah, Sultanpur), for sending details on the writer's life to me on the first request. May Allah ؒ grant him the reward of this and increase his passion in helping to serve the deen of Islam. Aameen.

A student of the fazilat class, Omar Dawood, was very fortunate to have completed the entire translation of 'Seerat-e-Mustafa ؒ' in a short space of time, while Omar Sayed, a student of the third year Aalim class, was just as fortunate to have typed the entire book - quite fast as well. May Allah ؒ grant both of them success in this world as well as the Hereafter and bless them with His benevolence, and may they and all other students of the Darul Uloom be glittering stars of knowledge and practice. Aameen.

'Ahsanul-Ulema Publications' (the Publishing Department of the Darul Uloom) had published many books last year, e.g. Hayaatul-Ambia (Arabic, English & Urdu), Islamic Teachings etc., and is now proud to publish this treasured book, 'Seerat-e-Mustafa ﷺ', for 2004.

The distributing of the book also coincides with the 25th and 26th of September to mark the Annual Jalsa and Graduation Ceremony of the Darul Uloom, attended by notable Ulema of the Arab and non-Arab world.

May Allah ﷻ grant Darul Uloom Qadria Ghareeb Nawaaz success in all its activities, and grant everyone who is part of it the ability to render additional services to the deen of Islam.

اللهم بحبيبك المصطفى ﷺ

طور هذه الدار و وفقها المزيد من الرقى و الازدهاد

و اغشها برحمتك و كرمك يا ارحم الراحمين و يا اكرم

الاكرمين و صل و سلم و بارك على خير خلقه سيدنا و نبينا

محمد و اله صحبه اجمعين

Iftikhaar Ahmad Qadri

Servant of Darul Uloom Qadria Ghareeb Nawaaz

27th Jamaadul-Aakhirah 1425 AH (14th August 2004)

TRANSLATOR'S NOTE

All praise is due to Allah ﷻ, the Creator and Sustainer of all creation. Peace and blessings be upon His beloved, Muhammad Mustafa ﷺ - the Prophet and Mercy unto all creation, his distinguished family, illustrious Sahaabah and all accomplished Auliya of Allah ﷻ.

Seerat-e-Mustafa ﷺ is a simple yet complete book on the topic of Seerat that has been written by Hadrat Allama Abdul-Mustafa Aazmi ﷻ. Darul Uloom Qadria Ghareeb Nawaaz has pleasure in presenting the English translation of this book named *Muhammad* ﷺ - *The Prophet of Islam* on the instruction of Peer-e-Tariqat, Hadrat Allama Sayyid Muhammad Aleemuddin Misbahi Qadri Chishti Asdaq, the founder and rector of the Darul Uloom.

What sets this book apart from all other books of Seerat available in English is the fact that the author has factually narrated the complete life of Rasoolullah ﷺ but never once was oblivious of the respect the Holy Prophet ﷺ deserves from us. We are grateful to Allama Abdul-Mustafa Aazmi ﷻ for writing such a book and make dua that Allah ﷻ brightens his qabr and elevates his station in Jannah.

It is the characteristic of the noble descendants of Rasoolullah ﷺ to show benevolence on unworthy people. I was surprised but indeed fortunate to have been chosen by Hadrat Allama Sayyid Aleemuddin Misbahi to translate this important work. It was through his and the dua of my teachers that I managed to complete this translation. May Allah ﷻ grant him the ability to serve the deen of Islam on a more wider scale and may Darul Uloom Qadria Ghareeb Nawaaz grow from strength to strength.

I also thank Shaikhul-Hadith Allama Iftikhaar Ahmad Qadri, Maulana Abdur-Raheem Hoosen and all teachers of the Darul Uloom, as well as Haafiz Umar Farooq, Maulwi Shafi Ahmed, Maulwi Taahir Janghi and Maulwi Zacharia Ganief for the help, support and encouragement they

gave.

However, the person I thank the most is Maulwi Omar Sayed, an Aali student of the Darul Uloom, responsible for the typing and lay-out of this book. May Allah ﷻ grant him and all who have helped in the publication of this book success in this world as well as in the Hereafter. Aameen.

- It should be beared in mind though that any mistake or error in the book is unintentional and solely a fault of mine. The Author of this book is free from any such inaccuracy. I humbly request those that come across any mistake, even if it be in typing, to inform us at the Darul Uloom so that we may rectify them in any forthcoming edition. Jazakallah!

Finally, I personally dedicate this work as esaal-e-thawaab for my late mother, Marhooma Shaida Dawood. May Allah ﷻ grant her and other Marhooms a lofty place in Jannah and grant us all the *shafaa* (intercession) of the most elevated of Creation, Muhammad Mustafa. Aameen!

Omar Dawood Qadri, Chishti, Asdaq
(Student of Darul Uloom Qadria Ghareeb Nawaaz)

PREFACE

The Arabian Peninsula Towards the south-west portion of the Asian continent lies the Arabian Peninsula, surrounded by the Indian Ocean to its south, the Red Sea to its west, the Persian and Amman Gulfs to its east and Shaam and Iraq to its north.

The area is very mountainous, consisting of mainly deserts. As a result, there is not much land suitable for farming. (*Taarikh Daulil-Arab wal-Islam, Vol. 1, Pg. 3*)

Geographers have divided the Arabian Peninsula into 8 areas,

- | | | | |
|---|----------|---|---------|
| ① | Hijaz | ⑤ | Amman |
| ② | Yemem | ⑥ | Bahrain |
| ③ | Hadrmout | ⑦ | Najd |
| ④ | Mahra | ⑧ | Ahqaaf |

Hijaz Hiaz is situated in the western portion of the Peninsula, near the coast of the Red Sea. The sloping and descent of the earth's surface near the coast and adjoined to Hijaz is known as Tihaama, or Ghaur (a low-lying area), while Najd (a high-lying area) can be found towards its east. Thus, Hijaz is the area between Tihaama and Najd. (*Daulil-Arab wal-Islam, Vol. 1, Pg. 4*)

Makkah Mukarramah, Madina Munawwara, Badr, Uhud, Khaibar, Fidak, Hunain, Taa'if, Tabuk, Ghadeer Kham, etc. are all places that lie in Hijaz with a significant and famous standing in Islamic History.

Amongst the cities of Hijaz, Madyan (the city of Hadrat Shuaib عليه السلام) lies near Tabuk, a small distance from the coast of the Red Sea. The signs of the Thamood tribe's destruction still exists in Hujar (also

known as Waadih-Quraa), and Iaa H, the most cold and green area of Hijaz, is famous for the fruits it produces.

Makkah Mukarramah This famous city lies between the huge mountains of Jabale-Abu Qais to the east and the Quaiqaan mountains to the west, with its four sides also surrounded by small mountains and hills spread out over a far distance. Makkah is blessed by being the city in which the King of Mankind, Muhammad Mustafa ﷺ, was born in.

The city is also famous for the following,

Ka'ba Muazzamah, Saffa & Marwa, Mina, Muzdalifah, Arafah, Cave of Hira, Cave of Thoor, Mountain of Taneem, Ja'raanah, etc.

During the month of Zul-Hijjah, million of Haajis arrive in Makkah to perform Hajj traveling by any means available to them.

Madina Munawwara Approximately 320 kilometres in distance from Makkah lies Madina Munawwara, the city which Rasoolullah ﷺ migrated to and resided there for 10 years whilst propagating the deen of Islam. This is also the city wherein his *mazaar sharif* is found, in Musjidun-Nabawee.

The mountain of Uhud, where the Battle of Uhud occurred, lies 4 kilometres from Madina, and is where the mazaar of Hadrat Hamza (who was made *shaheed* in it) is found.

Musjidul-Qubaa, the masjid which the Prophet ﷺ helped constructing with his own hands, lies approximately 5 kilometres from the city of Madina. Qubaa is the very place where Rasoolullah ﷺ stayed after *hijrat*, thereafter leaving for Madina and later constructing Musjidun-Nabawee.

Why was Khaatamun-Nabiyeen born in Arabia? If any place had been uniquely selected as a centre for the *hidaayah* of the entire world, the land of the Arabs would be the most suitable and appropriate due to its central geographical position between three continents: Europe, Asia and Africa. It was the wisdom behind Allah's ﷻ selection of Arabia.

be the birth place of Rasoolullah ﷺ that the salvation of mankind would easily take place from here, as the means of inviting people towards Islam was effortlessly found amongst them, due to their relations with the 'superpowers' and kingdoms of Europe, Africa and Asia at the time.

The political positioning of Arabia The political standing of Arabia, at the time of Rasoolullah's ﷺ birth, was as follows,

- ❁ The Southern territory was in the control of Habsha (Abyssinia).
- ❁ The Eastern portion was controlled by the Persian Empire.
- ❁ A northern part of Arabia was under the control of the eastern branch of the Roman Empire, Qastantiah,
- ❁ and the interior of Arabia was free, though empires of the time did attempt to seize it. Indeed it was the fighting between the powers of the day amongst themselves that caused the interior of the Arabian Peninsula to be so.

The moral condition of Arabia At that time, the Arabs of Arabia were in an moral and ethical decline - or rather, had already degenerated. Ignorance threw them in the pit of *shirk* and idol-worship. Polytheism veiled their intellect to such an extent that they had begun to grant divinity to everything from the sun, moon, stars, trees, mountains, etc, further creating idols with their own hands and worshipping them thereafter. The defect in their beliefs was also coupled with flaws in their character. Fornication, adultery, murder, imbibing of alcohol, burying of their daughters alive, promiscuity, lust - which dirty and foul deed did they not commit? The people were, irrespective of age, mountains of sin and wretches of the time.

The descendants of Hadrat Ibrahim Hadrat Ismail ﷺ was the son of Hadrat Ibrahim ﷺ by Sayyidah Haajirah ؑ, who was brought to Makkah with her son by Hadrat Ibrahim ﷺ, and were given Arabia by him

The land of Shaam was given to Hadrat Is'haaq ﷺ (the second son born to Hadrat Ibrahim ﷺ by Sayyidah Sarah ؑ), and the area of

Yemen given to Madyan and other children of Hadrat Ibrahim عليه السلام by his third wife, Sayyidah Qatoorah عليها السلام.

Progeny of Hadrat Ismail Allah ﷻ had blessed the 12 sons of Hadrat Ismail عليه السلام so much that they were able to spread themselves over the entire Arabian Peninsula within a very short space of time, reaching as far as Egypt in the west and Yemen to the south (their population had also reached Shaam). Qaidar was one of his children that lived together with his children in Makkah, where they took care of the Holy Ka'ba very responsibly.

Adnaan was a son of this very Qaidar, and was a highly respected person. Some generations after him, a person named Qusai was born who was responsible for establishing a National State in 440 A.D. through a joint government of Makkah by its different tribes, as well as establishing a National Parliament named Darun-Nadwah and making a national flag named Liwaa. This government had four branches, with four different tribes appointed to manage them. Qusai's son, Abd Munaaf, later succeeded his father whilst Haashim (Abde-Munaaf's son) later succeeded him. He was then succeeded by his son, Abd Muttalib, when the former passed away. Hadrat Abdullah عليه السلام was the son of Abdul-Muttalib and the father of our beloved Prophet Muhammad Mustafa ﷺ, whose blessed *seerat* Allah ﷻ has granted the honour to write about.

What is Seerat? The Authors of Seerat have given the word a comprehensive meaning - saying that it includes Rasoolullah's ﷺ life from his birth until his demise, his every countenance, disapproval, characteristics, features and daily life. In other words, everything connected to him falls under the subject of seerat, be it his human physical life or even the miracles he had performed as a prophet: all shall be found under this subject.

Some famous authors of seerat It should be borne in mind that the source-material for seerat was given by the Sahaabah Kiraam رضي الله عنهم - those fortunate to have lived with the Holy Prophet ﷺ. Though the Companions had never written any book on the subject, they constantly spoke of it in their gatherings, lectures, poetry and classrooms.

After the ahadith began to be collected and compiled in the khilaafat of Hadrat Umar bin Abdul-Aziz ؓ with the Muhadditheen, a group of scholars and authors also stemmed from the Tabi'een, who focused their writings on the Holy Prophet's ﷺ seerat.

Ahadith were not recorded and written down before this as it was feared that it might become mistaken for and mixed with the Holy Quran.

Nevertheless, a few famous Muhadditheen and Authors of Seerat (from the era of the Tabi'een until the 11th Century hijrat) are given below. We have not included those after the 11th Century hijrat, as they have been guided by the works of the Ulema before them until this era.

Author	Demise
Hadrat Urwa bin Zuhair Taabi'ee	92 AH
Hadrat Aamir bin Sharaajeel Imaam Sha'bi	104 AH
Hadrat Abaan bin Ameerul-Mu'mineen Hadrat Uthman	105 AH
Hadrat Wahb bin Munabah Yemeni	110 AH
Hadrat Aasim bin Umar bin Qathaadah	120 AH
Hadrat Shurabeel bin Sa'ad	123 AH
Hadrat Muhammad bin Shabaab Zuhri	124 AH
Hadrat Ismail bin Abdur-Rahman Sadi	127 AH
Hadrat Abdullah bin Abu Bakr Hazm	135 AH
Hadrat Moosa bin Uqbaa <small>Author of a book on Maghaazi</small>	141 AH
Hadrat Mammar bin Raashid	150 AH
Hadrat Muhammad bin Is'haaq <small>A/o a book on Maghaazi</small>	150 AH
Hadrat Ziaad Bakaa'i	183 AH
Hadrat Muhammad bin Amr Waaqdi <small>A/o a book on Maghaazi</small>	207 AH
Hadrat Muhammad bin Sa'ad <small>A/o Tabqaat</small>	230 AH
Hadrat Abu Abdullah Muhammad bin Ismail Bukhari <small>A/o Bukhari Sharif</small>	256 AH
Hadrat Muslim bin Hajaaj Qushairi <small>A/o Muslim Sharif</small>	261 AH
Hadrat Abu Muhammad Abdullah bin Muslim bin Qutaiba	267 AH
Hadrat Dawood bin Sulaiman bin Ash'ath Sijistaani <small>A/o Sunan</small>	275 AH
Hadrat Abu Esa Tirmidhi <small>A/o Jaami-e-Tirmidhi</small>	279 AH
Hadrat Abu Abdullah Muhammad bin Yazeed Maajah <small>A/o Sunan</small>	273 AH

Hadrat Abu Abdur-Rahman Ahmad bin Shuaib Nasaa'i	A/o Sunan	273 A
Hadrat Muhammad bin Jareer Tabri	A/o Taareekh	310 A
Hadrat Haafiz Abdul-Ghani bin Saeed Imaamun-Nasb		332 A
Hadrat Nuaim Ahmad bin Abdullah	A/o Hilyah	430 A
Hadrat Shaikhul-Islam Abu Umar Haafiz bin Abdul-Barr		463 A
Hadrat Abu Bakr Ahmad bin Hussain Baihaqi		458 A
Hadrat Allama Qaadhi Ayaadh	A/o Shifaa Sharif	544 A
Hadrat Abdur-Rahman bin Abdullah Suhaili	A/o Raudul-Unf	581 A
Hadrat Abdur-Rahman ibn Jauzi	A/o Sharful-Mustafa	597 A
Hadrat Ahmad bin Muhammad Qastalaani	A/o Mawaahibul-Ladunia	923 A
Hadrat Imaam Sharfuddeen Dimyaati	A/o Seerat-e-Dimyaati	705 A
Hadrat Ibn Sayyidun-Naas Basri	A/o Uyyoonul-Athar	734 A
Hadrat Haafiz Alaa'uddeen Mughlataa'i	A/o Ishaaratah ila-Seeratil-Mustafa	762 A
Hadrat Allama ibn Hajar Asqalaani	Annotator of Bukhari Sharif	854 A
Hadrat Allama Badruddeen Aini	Commentator of Bukhari Sharif	855 A
Hadrat Allama Samhoodi	A/o Wafaaul-Wafaa	911 A
Hadrat Muhammad bin Yusuf Salihi	A/o As-Seeratul-Mushaamiyah	942 A
Hadrat Ali bin Burhanuddeen	A/o As-Seeratul-Halbiyah	1044
Hadrat Shaikh Abdul-Haqq Muhaddith Dehlwi	A/o Madaarijun-Nubuwwah	1054

رضى الله عنهم اجمعين

How should the seerah of Rasoolullah be read? You should not read this book as how a novel or any fictional book is read. Bear in mind that it deals with the life of the most beloved of Allah ﷺ - Muhammad Mustafa ﷺ, and thus, should not be read without proper cleanliness and should be read with complete respect so that our lives may become bright after reading of the life of the Prophet ﷺ. Rather, it should be read with complete respect so that the entire world with noor.

Hadrat Ibrahim Tajeabi ﷺ states, "When Rasoolullah ﷺ is remembered or discussed before a mu'min, it is compulsory on him to show the utmost reverence and bring in his head the awe and splendour of the Holy Prophet ﷺ, causing him to be positively affected by it." (Shifaa Sharif, Vol. 2, Pg. 32)

Hadrat Allama Qaadhi Ayaadh ؒ has stated, “The showing of respect to Rasoolullah ﷺ is compulsory on every *ummati* after his demise just as how it was necessary before it. Thus, once when Abu Jafar Mansoor Abbasi (the khalifa of Baghdad) came to Musjidun-Nabawee and began to speak loudly, Imaam Malik ؒ reprimanded him by saying, “Don’t raise your voice and speak here. Allah ﷻ had taught us how to respect His beloved when He stated in the Quran,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

‘O believers! Raise not your voices above the voice of the Communicator of the Unseen (the Prophet).’

(Surah Hujuraat, Verse 2)

The Imaam then said, “Every *ummati* is obliged to revere the Prophet ﷺ after his passing away just as how they were bound to revere him during his lifetime,” immediately causing the khalifa to quieten himself. (*Shifaa Sharif*, Vol. 2, Pg. 32-3)

As a result, respect should be shown to books of seerat and maintained whilst reading them as well. It is also preferable that we read durood sharif before and thereafter read this book with our undivided attention. When concentration is lost, we should stop.

اللَّهُ هُوَ الْمَوْفِقُ وَالْمُعِينُ وَصَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَ

صَحْبِهِ أَجْمَعِينَ

Faqeer Abdul-Mustafa Aazmi ؒ

CHAPTER ONE

THE ANCESTRY OF THE HOLY PROPHET ﷺ

Genealogy The paternal lineage of Rasoolullah ﷺ is as follows,

Muhammad ﷺ son of Abdullah s/o Abdul-Muttalib s/o Haashim s/o Abde-Munaaf s/o Qusai s/o Kilaab s/o Ka'ab s/o Lui s/o Ghaalib s/o Fahr s/o Malik s/o Nadr s/o Kanaanah s/o Khuzaimah s/o Mudrakah s/o Ilyas s/o Mudar s/o Nazaar s/o Ma'ad s/o Adnaan ﷺ.

(Bukhari Sharif, Vol. 1, Chapter Mab'athun-Nabi ﷺ)

Below is his maternal genealogy,

Muhammad ﷺ son of Amina daughter of Wahab s/o Abde-Munaaf s/o Zohra s/o Kilaab s/o Murah ﷺ.

Both genealogies meet at Kilaab. Historians have derived this link as far as Adnaan and unanimously agree to it through authentic narrations. After this however, there is some discrepancy as Rasoolullah ﷺ used to stop at Adnaan when mentioning his family tree. (Marginal notes of Bukhari Sharif, Vol. 1, Pg. 543 with ref. to Kirmaani)

Historians also agree that Adnaan was a descendant of Hadrat Ismail ﷺ, the son of Hadrat Ibrahim ﷺ.

The nobility of his ancestry The Prophet's ﷺ lineage possessed a dignity unfound in any other family in the world - one even acknowledged by his strongest enemies. When Hadrat Abu Sufyaan ﷺ (having not accepted Islam at that time) was once brought to the court of Hiraqal, the King of Rome, and questioned regarding the ancestry of the

Holy Prophet ﷺ. He replied, “هو فينا ذو نسب (He is from a respectable family).” (Bukhari Sharif, Vol. 1, Pg. 4)

This was said by Hadrat Abu Sufyaan ؓ while he was one of the fiercest enemies of the Prophet ﷺ and in wait for an opportunity to tarnish his image before the king. Rasoolullah's ﷺ ascendants were therefore far from any defect that may be attributed to them.

It has been recorded in Muslim Sharif, “Certainly, Allah ﷻ has chosen Kanaanah from the progeny of Ismail ؑ, the Quraish from Kanaanah, the Banu Haashim from the Quraish, and has chosen and elevated from them. (Miskhaat Sharif, Chapter Fadhaailu-Sayyid Mursaleen)

It has therefore been said,

لَهُ النَّسَبُ الْعَالِي فَلَيْسَ كَمِثْلِهِ

حَسِيبٌ نَسِيبٌ مُنْعَمٌ مُتَّكِرٌ

‘The ancestry of the Holy Prophet ﷺ is of such prominence that no other respected family can match him in it.’

The Quraish Amongst the distinguished of Rasoolullah's ﷺ family was Fahr bin Malik. He was given the title of *Quraish*. Thus, his descendants became known as *Quraishi*.

Quraish is the name of an animal which dwells in the sea. It is very powerful; commanding great respect and consumes the fishes of the sea. Never has it been vanquished or subdued. This title was bestowed upon Fahr bin Malik by the Arab-tribes. Accordingly, Shamrakh bin Adhumairi says,

وَقُرَيْشٌ هِيَ الَّتِي تَسْكُنُ الْبَحْرَ

بِهَا سُمِّيَتْ قُرَيْشٌ قُرَيْشًا

‘Quraish is an animal that lives in the sea.
The tribe of Quraish has been named after it.’
(Zarqaani ala-Mawaahib, Vol.1, Pg. 76)

Because the paternal and maternal genealogies of the Holy Prophet ﷺ converge at Fahr bin Malik, he is therefore *Quraishi* from both parents.

Haashim He was the great-grandfather of Rasoolullah ﷺ, and his original name was Amr. Hadrat Haashim ﷺ, a person of extraordinary character and calibre, was well-known in Makkah for his bravery, generosity and being an entertaining host to his guests.

Once, the Arab Peninsula was afflicted by such a severe drought that its people were in desperate need for even the smallest grain of food. Hadrat Haashim ﷺ traveled to Syria and from there brought dry bread back to Makkah. He then proceeded to cut it into small pieces, and with the meat of a camel, made it into *thareed*. The people of Makkah and pilgrims of Hajj who were present were thereafter fed this dish by him. From this noble act, he became known as *Haashim* by those around him, which means "a person who divides up bread." (*Madaarijun-Nubuwwah*, Vol. 2, Pg. 8)

Hadrat Haashim ﷺ was also made the Ka'ba's custodian after his father, Abde-Munaaf ﷺ passed away, as he was his eldest and most able son.

He was attractive in appearance, who later married Salma, the daughter of Amr, who was the leader of the *Khazraj* tribe in Madina. It was in this city that Haashim's ﷺ son, Abdul-Muttalib ﷺ, was born. Haashim ﷺ would later pass away at the age of 25 years at a place called Gazah while journeying to Syria, leaving Abdul-Muttalib ﷺ to spend his childhood in Madina, which was the city of his maternal grandfather. He later returned to Makkah to live with his father's family at the age of seven or eight.

Abdul-Muttalib The original name of the Prophet's ﷺ grandfather was Shaiba. He was a very pious and just person, spending most of his time in the Cave of *Hira* in the worship of Allah ﷻ whilst carrying only necessary food and drink. Here he used to also perform itikaaf during Ramadaan and remained lost in the remembrance of his Creator. The noor of Rasoolullah ﷺ emanated from his forehead and from his body was the fragrance of musk. Abdul-Muttalib ﷺ was highly revered by

the Arab people, especially the Quraish. Whenever a calamity or severe drought occurred, the people of Makkah would take him up to a mountain and supplicate to Allah ﷻ using his *waseelah* - any dua made in this way was then accepted by Allah ﷻ. Hadrat Abdul-Muttalib strongly stopped people from burying their daughters and used to amputate the hands of thieves. Birds were fed by him, gaining him the title Mut'imut-Tair (the feeder of birds). He treated liquor and fornication as *haraam*, and was a *muwahhid* in belief (he believed in the oneness of Allah ﷻ). The well of Zam-Zam was also in his responsibility of repairing it when it became worn out and distributed its water as well. The incident of the *Ashaabe-Feel* occurred during his lifetime. Hadrat Abdul-Muttalib ﷺ passed away at the age of 120. (*Zarqaani al-Mawaahib, Vol. 1, Pg. 72*)

Ashaabe-Feel The King of Yemen, Abraha, had devised a plan to attack the Holy Ka'ba with an army of elephants just fifty-five days before the birth of Rasoolullah ﷺ. To try and divert the pilgrims of Makkah from the Ka'ba, an enormous cathedral was built by him in Sana'ah, the capital of Yemen. When the people of Makkah were informed of this, one of them traveled to the cathedral and, in a fit of rage, began defiling it by urinating and excreting in it. When Abraha came to know of this, he lost his temper and set forth with an army of elephants to attack Makkah with the intention of destroying the Holy Ka'ba. When his army reached the city, they confiscated many camels and cattle of the Quraish, from which 200 to 400 had belonged to Abdul-Muttalib. (*Zarqaani, Vol. 1, Pg. 85*)

Hadrat Abdul-Muttalib ﷺ was saddened to hear of Abraha's action and approached him in his camp to discuss the matter. When Abraha came to know that the leader of the Quraish had come to meet with him, he immediately invited him to his tent. Seeing the person from whose forehead once shone the noor of the Holy Prophet ﷺ, the king became instantly impressed and declined from his throne in respect. Making Abdul-Muttalib ﷺ sit, he asked, "Leader of the Quraish! For what reason do you come here?" He replied, "I have come to ask for the camels and cattle which your soldiers have taken from us to be returned." Abraha became surprised at this and said, "You are very peculiar - and have lowered the respect that I had for you! I have com-

to destroy your Ka'ba, yet to speak only of your livelihood." Hadrat Abdul-Muttalib ؑ replied, "I only come to discuss my property with you. The Ka'ba belongs to Allah ﷻ, not me, and He will save what belongs to Him." The king then said, "Abdul-Muttalib! I have definitely come to destroy every brick of it! I will decimate it to such an extent that it will seem that it never existed! I intend doing so because your people have made a mockery of my monument in Yemen, and for this, I shall seek revenge!" The grandfather of Rasoolullah ﷺ replied, "Do as you wish. This will be between you and Allah ﷻ. Who am I to plead with you not to do so?" After this, the king ordered for all the camels to be returned, and these were taken back to Makkah by Abdul-Muttalib ؑ. When he arrived, he addressed the people by saying, "O People of Makkah! Take your belongings and go into the mountain's caves." He then departed for the Ka'ba with a few of his family members, and upon reaching, grasped its doors supplicating,

لَا هُمْ إِنْ الْمَرْءَ يَمْنَعُ رَحْلَهُ فَاْمْنَعُ رِحَالَكَ

وَأَنْصُرْ عَلَى آلِ الصَّلِيبِ وَعَابِدِيهِ الْيَوْمَ أَلَكْ

"Ya Allah ﷻ! Every individual certainly protects his house, so protect yours and help your people against the worshippers of the cross."

After this dua, Abdul-Muttalib ؑ took his family towards the mountains in order to witness the power of Allah ﷻ. At the break of dawn, Abraha with his soldiers and elephants proceeded towards the Holy Ka'ba to carry out his plan. When they reached a place called *Magmas*, the elephant upon which Abraha rode suddenly sat down. It was thereafter prodded forward but remained motionless. As this occurred a flock of sparrows appeared, each with a pebble in its claw and beak, to carry out the punishment of Allah ﷻ. They began to pelt the army of Abraha in a true display of His power. It has been reported that every pebble which fell upon a soldier pierced his body and cut through the elephant he was riding, resulting in Abraha with no other option but to retreat and leave behind the pieces of their bodies dismembered from the pelting. In this manner, the Ka'ba was saved by Allah ﷻ from Abraha's plan. Allah ﷻ states in the Holy Quran regarding this incident,

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ . أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي
تَضْلِيلٍ . وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ، تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ ،
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

'O Beloved! Have you not seen how your Lord dealt with the men of the Elephant? Did He not cause their plan to be ruined? And He sent against them flocks of birds. Pelting them with stones of baked clay. And thus made them like broken straw eaten up.'

(Surah Fil, Verses 1-5)

After the retreating of the army, Hadrat Abdul-Muttalib ﷺ came down from the mountains and offered thanks to Allah ﷻ for this. That karaamat of his became famous amongst all Arab tribes, and they began to show more respect to him as one who is close and beloved to Allah ﷻ.

Abdullah He was the father of Rasoolullah ﷺ and the most adored by Abdul-Muttalib ﷺ amongst all his sons. With the noor of Rasoolullah ﷺ illuminating his forehead, Hadrat Abdullah ﷺ was matchless in beauty and also possessed excellent manners. The young, beautiful women of Quraish were all interested in marrying him. His father however desired a woman for him with not only physical beauty, but piety and righteous family background as well.

Hadrat Abdullah ﷺ was already recognised by the Jews of Syria to be the father of the final messenger, deduced from signs found in their holy books. They constantly tried to kill him but were unsuccessful. One day a group intending to kill Hadrat Abdullah ﷺ followed him when he went into the jungle for hunting. However, Allah ﷻ saved him from their evil by sending some unworldly creation to protect him. They drove the group of Jews away and returned the father of the Prophet ﷺ safely back to his house. When Wahab bin Munaaf, who was present in the jungle witnessed this, he immediately began to admire Hadrat Abdullah ﷺ and returned to his house intending to marry his beautiful daughter Amina to him. Via some of his friends, he then sent a proposal to Abdul-Muttalib ﷺ. Subhanallah! The qualities which Abdul-Muttalib ﷺ sought for in a wife for his son were precisely those inherent in Amina.

The proposal was accepted, and Hadrat Abdullah ﷺ wed Bibi Amina ﷺ at the age of 24. The Noor-e-Muhammmadi ﷺ was now transferred to Sayyidah Bibi Amina ﷺ. Two months after Rasoolullah ﷺ entered the womb of his mother, Abdul-Muttalib ﷺ sent Abdullah ﷺ to Madina to purchase dates, or in another narration, to Syria on business. On his way back, he fell sick in Madina and remained there with his maternal family, the Banu Adi bin Najaar. At 25 years, Hadrat Abdullah ﷺ passed away in Madina Munawwara and was buried in Darun-Nabiya. (Zarqaani, Vol. 1, Pg. 101 & Madaarij, Vol. 2, Pg. 14)

Before his demise, the caravan of traders arrived in Makkah and informed Abdul-Muttalib ﷺ of his son's sickness. He sent his eldest son, Haarith ﷺ, to find out about his condition. Before he reached Madina however, Hadrat Abdullah ﷺ had already passed away, and when the news was brought back to Makkah, his entire family began to mourn and immediately express their grief. Bibi Amina ﷺ recited a *harsiya* that would dismay even the hearts of our present time. It has been stated that when Hadrat Abdullah ﷺ passed away, the angels grieved and said, "Ya Allah ﷻ! Your Prophet ﷺ is now without a weaver." Upon this, He replied, "Am I not there to protect him?" (Madaarij, Vol. 2, Pg. 14)

Sayyiduna Muhammadur-Rasoolullah ﷺ inherited from his father's estate some camels and sheep, as well as a slave-girl called *Umme-Aiman* ﷺ (whose real name was Barkah). She used to feed, clothe and nurse him, which is why he sought her happiness throughout his life. Umme Aiman ﷺ was married to Hadrat Zaid bin Harith ﷺ by Rasoolullah ﷺ and was the mother of Hadrat Usamah ﷺ. (Books of Seerat)

THE IMAAN OF THE HOLY PROPHET'S PARENTS

It is the unanimous belief of the Ahle-Sunnah wal-Jamaah that both the respectful mother of Rasoolullah ﷺ, Sayyidah Amina ﷺ, and his father, Hadrat Abdullah ﷺ, were *mu'mins* and are *Jannatis*. Whoever has a belief contrary to this is cursed in the light of the Quranic Verse,

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَ

أَعَدَّ لَهُمْ عَذَابًا مُهِينًا

'Undoubtedly, those who annoy Allah ﷻ and His Messenger ﷺ Allah's ﷻ curse is upon them in the world and in the Hereafter, Allah ﷻ has kept prepared for them a degrading torment.'
(Surah Al-Ahzaab, Verse 57)

The following are some of the Distinguished Ulema-e-Haqq of Ahle-Sunnah wal-Jamaah that have written treatises on this subject,

- ✿ Imaam Fakhruddeen Raazi ﷺ in 'Tafseer-e-Kabeer'
- ✿ Allama Aloosi ﷺ in 'Tafseer Roohul-Ma'aani'
- ✿ Allama Ismail Haqqi ﷺ in 'Roohul-Bayaan'
- ✿ Imaam Jalaaluddeen Suyuti ﷺ in 'Masaalikul-Hunafaa'
- ✿ Alahazrat, Imaam Ahmad Raza Khan ﷺ in 'Shumoolul-Islam'

Further insight on this topic can be gained by reading these treatises. The following are some of the proofs substantiating this belief.

(Translator's note. The author has illustrated this *aqeedah* in a scholarly manner. We include the gist of his research for the benefit of the general public that are not well-versed in the academic and technical terms he has used. I was also helped in understanding this topic by Shaikhul-Hadith, Hadrat Maulana Iftikhaar Ahmad Al-Qadri, who also included a small part of his own research in these proofs for the benefit of the reader)

Allama Haafiz Shamsuddeen bin Naasiruddeen Damishqi ﷺ about the parents of Rasoolullah ﷺ,

حفظ الاله كرامة لمحمد

أبائه الأجداد صونا لاسمه

"Allah ﷻ has protected all the respectful ascendants of the Holy Prophet ﷺ due to Rasoolullah's ﷺ honour."

تركوا السفاح فلم يصبهم عاره

من آدم و الى أبيه و أمه

“All forefathers of the Prophet ﷺ were far from immoral and unbecoming conduct from Hadrat Adam عليه السلام until his respected father and mother.”

(Ar-Rasaailatut-Tis'aa, Pg. 55)

The parents of Rasoolullah were mu'mins Both the mother and father of the Holy Prophet ﷺ practiced the *deen of hanafiyah*, the religion of their illustrious forefather, Hadrat Ibrahim عليه السلام. Besides them, many people in *Makkan* society, such as Zaid bin Amr bin Nufail, Waraqah bin Naufal, Hadrat Abu Bakr ؓ etc., remained far from the practices of *shirk* and solely worshipped the One Creator of this Universe, Allah جل جلاله. There are many ayahs and ahadith that prove the steadfastness of the Prophet's ﷺ parents on *tauheed* and the *Deen-e-Hanafiyah*.

① The Holy Prophet ﷺ has said,

لم أزل أنقل من أصلاب الطاهرين الى أرحام الطاهرات

“I have always been carried from the spines of pure fathers to the wombs of cleansed mothers.”

(Masaalikul-Hunafaa, Pg. 30)

② Allah جل جلاله also states in the Holy Quran,

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

‘The Mushriks are altogether unclean.’

(Al-Tauba, Verse 28)

Thus, in the light of the above ayah, it is necessary for all ascendants of Rasoolullah ﷺ not to have been *mushriks*, as *shirk* is an impurity and the Prophet ﷺ is free from it.

③ Imaam Baihaqi ؓ in ‘Dalaailun-Nubuwwah’ narrates from Hadrat Anas ؓ that the Holy Prophet ﷺ has said, “Whenever people were divided into two groups, Allah جل جلاله placed me in the superior one until I was born from my parents. No action of the Period of Ignorance was

ever joined to me, and I have been born from the *nikaah* of my parents. I have also been transferred by the most purified from Hadrat Adam عليه السلام until my parents. Thus I am the most excellent amongst you and also more superior to any of you with regards to genealogy.”

If careful attention is paid to the words of this hadith, it shall become apparent that the parents of Rasoolullah ﷺ were mu'mins. His words were that none from his forefathers were scarred from the rituals of ignorance, and they were further all mu'mins and the best among people.

Imaam Zahabi رحمته الله states regarding the 'Dalaailun-Nubuwwah' Imaam Baihaqi رحمته الله,

عليك به فانه كله نور و هدى

“Hold on to this book always, as it is noor and guidance in its entirety.”

(Sharhe-Zarqaani, Vol. 1)

④ Imaam Abu Nuaim رحمته الله, the teacher of Imaam Bukhari رحمته الله, narrates from Hadrat Abdullah bin Abbas رضي الله عنه that the Holy Prophet ﷺ has said,

“Allah has always transferred me from pure fathers to mothers equal to the same purity, cleanliness and nobility. When two branches of people emerged, Allah ﷻ placed me in the superior one.” (Ar-Rasaa'ilat Tis'aa, Pg. 31-2)

Allah ﷻ states in the Holy Quran,

وَتَقَلُّبِكَ فِي السَّجْدَيْنِ

‘And your movements among those who offer prayer.’

(Surah Ash-Shuara, Verse 219)

Besides Imaam Raazi, Imaam Suyuti, Imaam Aloosi and other notable Mufasssireen رحمهم الله have said commentating on this ayah, “The Holy Prophet ﷺ had been continuously transferred within people who performed sajdah, i.e. People of imaan, until he was born from respected Mu'min parents.”

⑤ Imaam Baihaq رحمہ اللہ, in ‘Dalaailun-Nubuwwah’, and Imaam Tibraani رحمہ اللہ in ‘Mu’jame-Ausat’ narrates from Ummul-Mu’mineen Sayyidah Aisha رضی اللہ عنہا that the Holy Prophet صلی اللہ علیہ وسلم has said,

قال لی جبریل : قلبت الأرض مشارقها و مغاربها فلم أجد رجلا

أفضل من محمد صلی اللہ علیہ وسلم و لم أجد بنی أب أفضل من بنی ہاشم

“Hadrat Jibraeel علیہ السلام has said to me, ‘I have thoroughly searched the wests and easts of the world but could not find anyone more superior to Muhammad صلی اللہ علیہ وسلم, neither anyone more distinguished than the Banu Haashim in genealogy.’”

(Ar-Risaailut-Tis’aa, Pg. 34)

Imaam Suyuti رحمہ اللہ states, “The ahadith prove that the forefathers of Rasoolullah صلی اللہ علیہ وسلم from Hadrat Adam علیہ السلام to Hadrat Abdullah رضی اللہ عنہ were the most excellent and that there was none more superior to them in their respective times. From the time of Hadrat Adam علیہ السلام until the announcement of Rasoolullah’s صلی اللہ علیہ وسلم prophethood, as per the ahadith, there was always a minimum amount of 7 people on this earth that occupied themselves in Allah’s جل جلالہ *ibaadah* and were monotheists. It was because of them that the world and those living in it were safe from destruction. Hence, the result of these two points is that none from the forefathers of the Prophet صلی اللہ علیہ وسلم was a mushrik.” (Ar-Risaailut-Tis’aa, Pg. 31)

Alahazrat Imaam Ahmad Raza رحمہ اللہ, in his ‘Shumoolul-Islam’, pg. 28, states, “The name of Rasoolullah’s صلی اللہ علیہ وسلم father is ‘Abdullah’, and the Holy Prophet صلی اللہ علیہ وسلم, in a hadith reported in Tirmidhi, states, ‘The most beloved names to Allah جل جلالہ is ‘Abdullah’ and ‘Abdur-Rahman’.”

When the name of the Holy Prophet’s صلی اللہ علیہ وسلم father is Abdullah (Allah’s جل جلالہ servant), what to speak of his personality?

Allama Aloosi رحمہ اللہ has stated, “Both the fathers and mothers of Rasoolullah’s صلی اللہ علیہ وسلم genealogy were all monotheists in their belief and had also retained imaan on the events of *Qiyaamah* and the Day of Judgement. This was because they were practicing the Deen-e-Hanafiyah - the religion of Hadrat Ibrahim علیہ السلام.” (Bulooghul-Arab fi

Sayyidah Amina ؓ said the following couplets at the time of her passing away while looking at the light of her eyes, Sayyidun Muhammad Mustafa ؓ. They prove that she was a *mu'minah* and monotheist,

بارك فيك الله من غلام

يا ابن الذى من حومة الحمام

نجا بعون الملك المنعم

قودى غداة الضرب بالسهام

بمائة من ابل سوام

ان صح ما أبصرت فى المنام

فأنت مبعوث الى الانام

من عند ذى الجلال و الاكرام

"Allah grant you blessings in the form of children. O son (Rasoolullah ؓ) of who was saved from an approaching death (Hadrat Abdullah ؓ). It was through the help of the Bestower of Benevolence, Allah ﷻ, that after the picking of lots, his life was spared in return for 100 camels."

(The above relates to the incident wherein 100 camels were sacrificed in return for Hadrat Abdullah's ؓ life due to the vow of Hadrat Abdul Muttalib ؓ)

"If the dream I had seen is true, then you are sent from Allah Zul-Jalaal wal-Ikraam towards the entire creation."

تبعث فى الحل و فى الحرام

تبعث بالتحقيق و الاسلام

"You have been sent towards the area of the Haram, as well as anywhere out of it with truth and Islam."

دين أهلك البر ابراهيم فالله ينهك عن الاصنام

أن لا توليها مع الاقوام

"This Islam is the religion of your respected grandfather, Hadrat Ibrahim ؑ. This is why Allah ﷻ prohibits you from the worship of idols and orders you not to associate yourself with them like how the people who worship them do."

(Ar-Rasaailatut-Tis'aa, Pg. 56-7)

THE PERIOD OF BLESSINGS

Before the birth of Rasoolullah ﷺ, there were many signs of Allah ﷻ to announce the arrival of His most beloved creation and leader of all prophets, Sayyiduna Muhammadur-Rasoolullah ﷺ, as well as confirm his exalted status. Some are listed below,

- ❁ After the incident of Abraha's army of elephants, and a long period of drought having expired, the Arabian Peninsula experienced a season of greenery and happiness.
- ❁ Idols fell to the ground.
- ❁ A fire continuously burning and worshipped by the Magians of Persia for thousands of years was extinguished within a second.
- ❁ The palace of Kisra was overcome by an earthquake that caused its towers to collapse.
- ❁ A six-mile long and wide river running between Hamdaan and Qum, *Baheera-Saadah*, became dry instantaneously.
- ❁ The river of Samaawah which used to run between Kufaa and Shaam began to flow again.
- ❁ A noor emanated from the body of Rasoolullah's ﷺ mother through which the palaces of Basra could be seen.

These incidents bared glad tidings that the arrival of Rasoolullah was within close proximity.

All actions and incidents relating to the Ambiya ﷺ before the proclamation of prophethood which are incomprehensible and against the laws of nature are classified as *irhaas* by the Shariah; those after termed *mu'jiza*. As the incidents of *irhaas* are numerous to mention only a few have been given above and below. Insha-Allah, from them we can gain an understanding of the blessings of Rasoolullah ﷺ.

Muhaddith Abu Nuaim ﷺ has narrated the following from Abdullah bin Abbas ﷺ in his book 'Dalaailun-Nabuwwah',

'When the noor of the Prophet ﷺ was transferred from the spine of Abdullah ﷺ to the womb of Amina ﷺ, all animals on the face of the earth were given the ability to talk. So were the animals of the Quraish. The camel spoke very eloquently and said, "Tonight the most honoured of Allah's ﷻ prophets has entered the womb of his mother. He wears the crown of leadership on this earth and is the illuminator of the entire world. Those in the east then congratulated those in the west for the closeness of proximity of Rasoolullah's ﷺ arrival, and so did the fishes in the sea. They all congratulate one another on the nearness of Abul-Qaasim's ﷺ birth." (Zarqaani ala-Mawaahib, Vol. 1, Pg. 108)

This hadith of Bibi Amina ﷺ, the mother of the Prophet ﷺ, has been narrated by Khateeb Baghdadi ﷺ,

'When Muhammad ﷺ was born, I saw a huge cloud appear. It was very bright and I could hear the sounds of horses, birds and people speaking. Suddenly he disappeared from me and someone was heard crying. "He should be taken to the east and west of the world and shown to the inmates of the sea, as well so that they may recognise his appearance, qualities and name. He should be presented in front of all creation (man, jinn, angels, birds, animals etc.) so that they too can recognise him. Let him possess the features of Adam ﷺ, the recognition of Shaleh ﷺ, the courage of Nuh ﷺ, the friendship of Ibrahim ﷺ, the eloquence of Ismail ﷺ, the acceptance of Is'haaq ﷺ, the elegant speech of Saad ﷺ, wisdom of Lut ﷺ, good news of Yaqoob ﷺ, firmness of Moosa ﷺ.'

patience of Ayub عليه السلام, obedience of Yunus عليه السلام, jihad of Yoosha' عليه السلام, voice of Dawood عليه السلام, love of Danyaal عليه السلام, respect of Ilyas عليه السلام, chastity of Yahya عليه السلام and the abstinence of Esa عليه السلام. Let him possess all these qualities of the past Ambiya عليه السلام." Thereafter the cloud went away and I then saw him wrapped in green silk with water dripping from it. A voice began to say, "Indeed, Muhammad ﷺ has been granted control of the entire world, and there is no particle present in creation that is not within his control." I then looked at his face and saw that it was brighter than the moon on the 14th night. His body was emitting musk. At that moment three people had appeared. In one's hand a water pot, in another's a tray of green emeralds and in the last's a glimmering ring. The ring was washed 7 times and impressed between Muhammad's ﷺ shoulders producing the Seal of Prophethood. He was then wrapped in silk material, picked up and presented back to me.' (Zarqaani ala-Mawaahib, Vol. 1, Pg. 113-5)

CHAPTER TWO

CHILDHOOD

The Prophet's blessed birth There is a difference in opinion regarding the Prophet's ﷺ date of birth, but the unanimous verdict of the Ulema is that it was 55 days after the incident of the *Ashaabe-Feel* (as previously mentioned), falling upon the 12th of Rabiul-Awwal (April 20th, 571) as well on this date. This is also the opinion of the people of Makkah, as they make *ziyaara* of Rasoolullah's ﷺ home, gathering there to celebrate Meeladun-Nabi as well on this date. (*Madaarijun-Nubuwwah*, Vol. 2, Pg. 14)

This was a pivotal day in the history of mankind - it was the birth of the secret for the safety of Hadrat Nuh's ﷺ ark, the dua of the Ka'ba's constructor (Hadrat Ibrahim ﷺ), the glad tidings of the son of Maryam ﷺ (Hadrat Esa ﷺ) and birth of the personality for whom the entire world was created.

When Sanadul-Asfiya, Ashraful-Ambiya, Ahmad-e-Mujtaba, Muhammad Mustafa ﷺ was born in this world, he was already circumcised and possessed an umbilical cord already cut. He was born in his blessed father's house in Makkah in the position of *sajdah*, while perfume emanated from his body.

A child's father is commonly informed first of his birth, but since Hadrat Abdullah ﷺ had already passed away, Hadrat Abdul-Muttalib was first called to see his grandson while busy in making *tawaaf* of the Holy Ka'ba. His happiness couldn't be contained and he hurried to the house. Upon seeing the bright face of the leader of all leaders, he immediately showered his love upon him, took him to the Ka'ba to supplicate for barkat and kept his name Muhammad ﷺ.

Abu Lahab's slave-girl, *Thuwaiba* ﷺ, ran towards Abu Lahab to inform him of his nephew's birth. When she reached, he gestured with his index finger to her and said, "Go, you are free." After his death, he was seen in a dream by some family members who asked him of his condition. Abu Lahab pointed to this finger and said, "After being separated from you, I have received nothing to eat or drink except water which flows from this finger of mine, from which I had freed *Thuwaiba* ﷺ." (Bukhari Sharif, Vol. 2, Pg. 764)

Regarding this, Shaikh Abdul-Haqq Muhaddith Dehlwi ﷺ provides a very thought-provoking point regarding this extract,

'The above is solid proof for those who express joy and spend their wealth on the Holy Prophet's ﷺ Meelad gathering. When a kaafir such as Abu Lahab - one whom the Holy Quran has cursed, can reap the benefits of expressing joy on the Prophet's ﷺ birth, what reward awaits the Muslim who is lost in the love of Rasoolullah ﷺ, expressing joy and spending his wealth?' (Madaarijun-Nubuwwah, Vol. 2, Pg. 19)

Mouloodun-Nabi The history of Islam has given the term 'Mouloodun-Nabi' to the place in which Rasoolullah ﷺ was born. Indeed, it is a sacred and blessed area over which the kings of Islam built a marvellous structure. Muslims around the world gather here to hold Meeladun-Nabi and recite *salaatus-salaam*. This includes the residents of the *Haramain-Sharifain* as well. Shah Waliullah Muhaddith Dehlwi ﷺ states in his kitaab, *Fuyoozul-Haramain*,

'I once participated in the Meelad held by the people of Makkah during the 12th Rabiul-Awwal at the Mouloodun-Nabi. While it was being recited, I noticed the gathering being engulfed with noor, and after paying full attention to it, I understood it to be the light emitting from the mercy of Allah ﷻ and His angels which are present at such gatherings.' (Fuyoozul-Haramain)

This structure, along with the domes of the maqaabir of Jannatul-Ma'la and Jannatul-Baqi, were destroyed by the Najdi government after taking control of *Hijaaz*, and for years it remained bare. However,

during my visit to the site while journeying to Makkah Mukarramah. June 1959, I noticed a small building which was locked and was informed by the Arabs that it is now used as a library and *madrassa*. We were not allowed to hold the Meelad congregation or recite *salaatus-salaam* there, yet some friends and I gathered a short distance away and began to recite *salaatus-salaam*. The effect of this was that I began to cry uncontrollably.

The fostering of the Prophet The first person to foster the Prophet was Thuwaiba ؓ, the freed slave of Abu Lahab. After her was her mother, Bibi Amina ؓ, and finally Hadrat Halima Saadiyah ؓ after taking him into her custody. His *ridaa'at* (milk drinking period of a child) took place in her house. (*Madaarijun-Nubuwwah*, Vol. 1, Pg. 1)

It was the custom of Arab nobles to send their children for fostering into the nearby villages, as this contributed to the development of a child's growth. Another benefit was that they could learn the proper Arabic spoken by them, since the Arabic of the cities was a combination of both eloquent and non-eloquent dialects.

Sayyidah Bibi Halima ؓ states, "I went with the other women of *Bani-Sa'ad* to Makkah in search of children to foster. The Arabian Peninsula was affected by a severe drought that year. I had a child to take care of in this time, but because of poverty, my breast-milk was insufficient for him. He would stay awake and cry the entire night because of hunger and we could do nothing but try to comfort him. The camel that we possessed had no milk, and the donkey upon which we traveled to Makkah was so weak that it barely managed to keep up with the caravan's speed. My fellow travellers were bothered by this but ultimately, we reached the city. When he (Sayyiduna Rasoolullah) was seen by the other women and was heard of to be an orphan, they chose not to take him, as orphan children were not a means of attaining precious gifts."

Halima Saadiyah ؓ did not receive any children, as it was known that she did not have sufficient milk to feed, yet this proved to be a turn of fate for her! She said to her husband, Haarith, "We should take the

orphan child with us, it's not good to go back empty-handed." He agreed, and thus, she took this treasure back with her; a treasure who came to not only brighten the homes of Halima ؓ and Amina ؓ, but every corner of the world. This was a blessing from Allah ﷻ to exalt her fate. After entering her tent to feed him, she was amazed to find milk in abundance, and he and his foster brother then drank to their hearts content and slept away. Through the blessings of the Prophet ﷺ, the camel of Halima ؓ now also had an excess of milk. Her husband, Haarith, later milked it, and both Sayyidah Halima ؓ and him drank the milk before falling off to sleep.

After witnessing the blessings brought by Rasoolullah ﷺ, Haarith said, "You surely brought a blessed child." She replied, "I wished he'd be so, and now I'm positive he will fill our home with the blessings and mercy of Allah ﷻ."

Sayyidah Halima ؓ further states, "We then left to take Muhammad ﷺ back to our village. The donkey that I had arrived with was now so energetic that we were soon far ahead of the caravan. They asked, "Halima! Is this the same donkey you arrived with, or did you purchase another?!"

"Finally, we reached our houses. An unbearable drought plagued our village and no animal could provide milk, yet through the blessings of Muhammad ﷺ, we were saved from this famine and milk became plentiful. Our animals would return from grazing with large quantities of milk, whereas others remained without. Our tribe later ordered their shepherds to have their animals graze in the same location as ours, failing to understand that this was not because of grass and vegetation, but the mercy of Rasoolullah ﷺ. They remained unaware of this, yet we knew we were being benefitted by the Distributor of Benefit, the Holy Prophet ﷺ.

"We witnessed his blessings every second of our lives until the day his two years were complete. I had stopped feeding him milk at that time, and his physical development was better in contrast to other children. We later returned Muhammad ﷺ to his mother and received the

customary reward for our services.

“According to tradition, we were not allowed to keep him with us any longer, but due to our strong love for Muhammad ﷺ, we couldn't bare be separated from him. A large plague unexpectedly broke out in Makkah, and thus, we used this as an excuse to convince Amina ﷺ to allow us to take him back, to which she agreed. After returning, our house was once again a place of mercy and blessings. Muhammad ﷺ began to live quite comfortably with us, and although he would watch the other children play, he should abstain from any of it himself.

“One day, he asked, ‘I don't ever see my brothers and sisters. Where do they go after waking up every day?’ I replied, ‘They go out to take the animals grazing.’ Hearing this, he said, ‘Mother, send me with them’ and due to his persistence in this, I unwillingly allowed him to go with his brothers and sisters. In this way, Muhammad ﷺ became a shepherd of animals, a trait of all Ambiya and Rusul ﷺ.”

This was one of the characteristics of a prophet which Rasoolullah ﷺ exhibited during his early childhood.

Shaqqa-Sadr (The opening of the chest) While in the pasture one of the sons of Halima ﷺ ran back to the house and cried to her, “Mother, something bad has happened! Three men wearing white clothes made Muhammad ﷺ lie flat on his back and tore open his chest. I was afraid of them and ran back to tell you!” Hearing this, Sayyidah Halima ﷺ and her husband fearfully ran towards the field where the Holy Prophet ﷺ was, and as they entered, saw him in a state of bewilderment and fear. Sayyidah Halima ﷺ lovingly embraced him and asked, “O Muhammad ﷺ, what happened?” He replied, “Three people in extremely white and clean clothing approached me and made me lie on my back. They opened my chest, removed something and replaced it with another, then sewed it back. I felt no pain while this was happening.” (*Madaarij Nubuwwah, Vol. 2, Pg. 21*)

She and her husband became increasingly afraid after hearing this. She said, “I fear he's been affected by black magic. You should return him to Makkah as soon as possible.” Fearing that she no more has the ability

protect him, Hadrat Halima ؓ took the Holy Prophet ﷺ back to Makkah and was asked by his mother, "Halima ؓ! You were so eager to take my son again a second time. Why are you returning him so soon?" She related the story of the chest and expressed her concern over the possibility of mischief being done by a jinn or *Shaitaan*. Bibi Amina ؓ replied, "Certainly not! My son can never be a victim of such things. He has an unimaginable glory!" She then began to relate the incidents which occurred during the Prophet's ﷺ birth which satisfied the heart of Halima ؓ. Thus, she bid farewell to Rasoolullah ﷺ and left him in the care of his mother.

How many times did Shaqqe-Sadr occur? Hadrat Maulana Shah Abdul-Aziz Sahib Muhaddith Dehlwi ؓ states in the tafseer of Surah Inshirah,

"Shaqqe-Sadr occurred four times; and on every occasion, the chest of the Prophet ﷺ was filled with noor and wisdom. The first while he was in the care of Halima ؓ, the wisdom behind this was that it saved him from thoughts that would lead other children to mischief. The second Shaqqe-Sadr was when he was ten years old, which staved off the wicked thoughts of adolescence from his mind. In the Cave of Hira was the third; enabling him to tolerate the great responsibility of receiving wahi, and the fourth and final time the Holy Prophet's ﷺ chest was open was during Me'raaj. This was so that he could experience ease in receiving the Vision of Allah ﷻ, easily communicate with Him and to be able to witness the grandeur of the night of Me'raaj."

Umme-Aiman While staying with his mother, the slave-girl by the name of 'Barkat' used to take great care of the Prophet ﷺ. He had later inherited her from his father's estate, and she spent every day in Rasoolullah's ﷺ service. The Holy Prophet ﷺ married her off to his own freed-slave, Hadrat Zaid bin Haarith ؓ, and Hadrat Usamah bin Zaid ؓ was born from her.

The Grace of Childhood Sayyidah Halima ؓ states, "The Prophet's ﷺ cradle used to be rocked by angels, and the moon should move in the direction of his gesture. The first words he ever spoke were **الله اكبر! الله اكبر** الله اكبر! الله اكبر. He'd never urinate or excrete in his **الحمد لله رب العالمين و سبحان الله بكرة واصيلا**

clothes like other children, but would do so in an appointed time. During infancy when his private area became uncovered, he would cover it until it was covered by someone, and if I was late in doing this, an unseen person would cover it. After learning to walk, Muhammad would go out and watch the other children play, but would never join their activities. When they called him he would reply, "I have not been created to play." (*Madaarijun-Nubuwwah, Vol. 1, Pg. 21*)

Demise of Amina When Rasoolullah ﷺ was six years old, his mother took him along with Umme-Aiman ؓ to visit the maternal family, Abdul-Muttalib ؓ, the Banu Adi bin Najar, in Madina. It has also been mentioned that, here, she visited the grave of her husband, Hadhrat Abdullah ؓ as well. On the return journey, Bibi Amina ؓ passed away in a village called Abwa and was buried there. Rasoolullah's ﷺ father had passed away before his birth, and now he was no longer able to experience the love and care of his mother.

After Hadrat Amina's ؓ demise, Umme Aiman ؓ returned to Makkah and gave Rasoolullah ﷺ in the care of his grandfather, Abdul-Muttalib ؓ, who took great care of his precious grandson, with Umme Aiman ؓ also remaining in his service. When Sayyiduna Rasoolullah ﷺ was eight years old, his grandfather also passed away.

In the care of Abu Talib After this, Rasoolullah ﷺ came in to the care of his uncle, Abu Talib. The grace of the Prophet ﷺ made Abu Talib love him so dearly that he never let his nephew out of his sight, keeping him nearby whether he was in the house or not.

He states, "I never saw Muhammad ﷺ taking part in unbeneficial amusement, nor did anybody ever complain of being deceived by him. My nephew never spoke a lie, cause harm to anyone or act against morality. He was of high moral conduct and coupled this with piety."

The Dua for Rain Once, a terrible drought struck the people of Arabia and the Makkans decided to turn to their idols in supplication but were stopped by an old man, who said, "O People of Makkah, amongst us is Abu Talib who is from the progeny of the Ka'ba's constructor, Ibrahim ؑ. He is also its present trustee and custodian. We should ask him

supplicate for us.” The crowd commended this suggestion and, with their leaders, turned to the uncle of the Prophet ﷺ and said, “Abu Talib! This drought has caused a lot of chaos. The animals have no water nor do we have anything to eat or drink; even trading has come to a halt! The carnage brought by this drought can be found everywhere, so we request you to ask for rain.” Abu Talib became moved by this plight and headed for the Ka’ba with Rasoolullah ﷺ in hand. He made him sit against the walls of the Ka’ba and began to supplicate. While doing this, the Beloved of Allah ﷺ lifted his finger to the sky, and immediately, rain began to pour down from it! The effect of this was felt all over, in every town and suburb, leaving the Arabs happy and satisfied. Abu Talib mentions this event in his qaseedah written in the praise of the Prophet ﷺ,

وَأَبْيَضُ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ

ثِمَالُ الْيَتَامَى عِقْمَةٌ لِلَّهِ رَامِلٍ

*‘For him is a bright face through which rain is asked for.
He is the protector of orphans, the helper of widows.’
(Zarqaani ala-Mawaahib, Vol. 1, Pg. 190)*

The title of Ummi One of the Prophet’s ﷺ titles was ‘Ummi’, which has two meanings. The first is it’s connection to *Ummul-Quraa* (a title of Makkah), which would define *Ummi* as ‘a person who resides in Makkah’. The second translation of it is ‘one who has not been taught to read and write from any person in the world.’ This was one of the biggest mu’jizas of the Holy Prophet ﷺ - that he never attained knowledge from anyone but Allah ﷻ. He had been granted so much by Him that his chest became a treasury of the knowledge of past and future, as mentioned by Allah ﷻ in the Holy Quran,

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

*‘And We have sent down this Quran on you in which every thing is clearly explained.’
(Surah An-Nahl, Verse 89)*

Maulana Jaami ﷺ states,

نگار من کہ بہ مکتب نرفت و خط ننوشت

بغزہ سبق آموز صد مدرس شد

'My Beloved ﷺ never went to any Madrassah, nor did he learn to write there; but through the blessings from the gestures of his eyes. He taught an infinite number of Madrassahs.'

For the person whose teacher is Allah ﷻ, what need is there to seek knowledge from others? What was the secret behind the title of Umi al-Quran? Who knows besides Allah ﷻ, the Aalimul-Ghaib wash-Shahaadah?

Seemingly, there is certain wisdom behind Rasoolullah ﷺ being given this name:

- ❁ The first was that the Prophet ﷺ was the teacher of all knowledge and *hikmat* to the entire mankind, with his teacher being Allah ﷻ. This has been willed by Allah ﷻ so that no man can say that Rasoolullah ﷺ was his student or that he learnt from him.
- ❁ The second benefit was for none to think that there existed another person possessing greater knowledge than the Prophet ﷺ because of him being his teacher,
- ❁ Or that he fabricated the Holy Quran due to being taught how to read and write.
- ❁ He could also not be accused of imitating the divine books revealed prior to him.
- ❁ If Rasoolullah ﷺ did have a teacher, his respect would have been compulsory upon him, whereas Allah ﷻ has created the entire universe to respect Rasoolullah ﷺ.

والله تعالى اعلم

Journey to Syria and Buhaira When Rasoolullah ﷺ was twelve years old, his uncle, Abu Talib, journeyed to Shaam on business. Due to his deep love for him, Sayyiduna Muhammad ﷺ was also taken with him.

(Rasoolullah ﷺ traveled three times on business before his proclamation of Prophethood - twice to Syria and once to Yemen). On this, his first trip to Syria, Rasoolullah ﷺ stayed with a Christian monk in Busra by the name of *Buhaira*. He had recognised Sayyiduna Muhammad ﷺ to be the final Prophet after reading the signs found in the Torah and Injeel and affectionately invited the caravan in which they were travelling to eat with him, saying to Abu Talib, 'Your nephew Muhammad ﷺ is the Leader of the entire world, the Messenger of Allah ﷻ and has been created as *Rahmatulil-Aalameen*. I have seen trees and rocks prostrate to him and noticed the clouds giving him shade. He even has the Seal of Prophethood between his shoulders. So you shouldn't proceed further. It's better for you to sell your stock here and return to Makkah with him, as the Jews of Syria are his great enemies. If he is seen, they'll definitely kill him.' Abu Talib considered his plea and began to fear for Rasoolullah's ﷺ life. Thereafter, he sold his goods and hastily returned to Makkah after being reverently bid farewell by Buhaira. Food for the journey back was also given by him. (*Tirmidhi Sharif, Vol. 2*)

CHAPTER THREE

SERVICES RENDERED BEFORE THE ANNOUNCEMENT OF PROPHETHOOD

War of Fijaar Before the advent of Islam, the Arab people were infamous for internal fighting, with one of their most famous encounters being the War of Fijaar. Every battle which occurred during the sacred months of Zul-Qaadah, Zul-Hijjah, Muharram and Rajab was classified by them as '*Huroobe-Fijaar*' (Wars of Sin) as these were respected months in which all fighting was halted. Believing it to be a sin, they would hang up their swords and put away their bows and arrows; though occasionally, fighting would break out. The last 'war of sin' took place between the Quraish and Qais tribes when Rasoolullah was twenty years old. He also participated in this battle with Abu Talib and his other uncles as the Quraish were correct, though never struck anyone with his sword. His only action was to supply arrows to them when the battle ensued. The Quraish were first overcome by the Qais but were eventually defeated them, and a truce eventually led to the end of the war. (See *ibn Hishaam, Vol. 1, Pg. 186*)

Halful-Fudhool The continuous fighting between the Arab tribes was the cause of hardship for many families. There was no peace or existence during night or day and the lives and property of all were unsafe. In order to change this, a few sincere individuals gathered together after the end of Huroobe-Fijaar to establish a movement instrumental in bringing about some change in society. The leaders were the Banu Haashim, Banu Zohra and Banu Asad etc. All assembled at the house of Abdullah bin Jadaan. Rasoolullah's uncle, Zubair bin Abdul-Muttalib, who was also present, suggested an agreement

reached between tribes to control the vices that were inherent in the society. They agreed to '*live and let live*', and encourage the following,

- ❁ To change the environment of the present to a more peaceful one.
- ❁ To protect travellers.
- ❁ Help the poor and destitute.
- ❁ To protect the oppressed,
- ❁ Not to allow residence to any oppressor in Makkah.

Rasoolullah ﷺ was also present in this gathering. This pledge was so dear to him that he used to say after the proclamation of prophethood, "I was very pleased with that agreement, and my pleasure in it would be greater than if someone had to offer me an expensive red horse. Even in this day of Islam, if someone uses this pledge to seek my help, he will surely be helped by me."

This pact was named *Halful-Fudhool*, as it was similar to a previous pledge which took place in Makkah amongst the Jurham tribe. Because every person's name in it included Fadl (e.g. Fadl bin Haarith, Fadl bin Wadaa'ah, etc.), thus it was named so, literally meaning '*The Agreement of the Fadls*'. (Seerat ibn Hishaam, Vol. 1, Pg. 134)

The second Journey to Syria When Rasoolullah ﷺ was 25 years old, he began to gain great reputation as an honest and trustworthy person. At that time, a very wealthy woman of Makkah, Sayyidah Khadija ؓ, whose husband had passed away, was in search of such a trustworthy person who could transport her merchandise to Syria for trade. She ultimately chose Rasoolullah ﷺ because of the praise given to him by the Makkans, and said, "If you take this for me to Syria, I will pay twice as much as I would have to anyone else." He accepted her proposition and traveled to Syria accompanied with a slave sent by Hadrat Khadija ؓ herself to be in his service, by the name of *Maisarah*. When the Prophet ﷺ arrived in Busra (a famous city of Syria), he camped with the

caravan near a monastery belonging to a monk named *Nastoora*. When *Nastoora* saw the blessed face of Sayyiduna Rasoolullah ﷺ, he hurried to Maisarah (whom he knew from before) and asked, "Who's the one resting under the tree?" She replied, "He is the pride of the Banu Haashim who lives in Makkah. His name is Muhammad ﷺ and his title is *Ameen*." *Nastoora* said, "Only a Nabi has ever sat beneath that tree. I firmly believe he is the last Messenger and can find signs of the final prophet which I've read in the Torah and Injeel to be in him. I hope I am present when he proclaims prophethood so that I can assist him dedicatedly for the rest of my life. Maisarah! I advise you to ardent serve him and never leave his company. Remember that Allah ﷻ made him *Khaatamun-Nabiyeen*."

Rasoolullah ﷺ fulfilled his duties in the markets of Busra and returned to Makkah without delay. As he arrived, Hadrat Khadija ؓ, who was sitting in the upper portion of her house while the caravan was arriving, noticed two angels giving shade to the Holy Prophet ﷺ. This *noor* scene stole her heart, causing her to become lost in wonderment. Sayyidah Khadija ؓ mentioned it to Maisarah a few days later. She replied, "Throughout our journey to Syria we witnessed the very same thing! Not only that, but other strange incidents as well." She spoke of *Nastoora* and the love he showed to the Prophet ﷺ. Khadija ؓ began to admire Rasoolullah ﷺ and decided to marry him. (*Madaarij Nubuwwah*, Pg. 27, Vol. 2)

Marriage Hadrat Khadija ؓ was a pious and affluent woman whose reputation was untarnished; being referred to as *Taahira* (the pure one) by the people of Makkah. She was now 40 years old and was first married to *Abu Haala bin Zaraarah*, from whom she bore two children: *Hind bin Abu Haala* and *Haala bin Abu Haala*. After his passing away, she then married *Ateeq bin Aa'iz Makhzoomi* and gave birth to two further children, *Abdullah bin Ateeq* and a daughter named *Hind bin Ateeq*. Following her second husband's demise, Hadrat Khadija ؓ had been proposed to by dignified leaders of the Quraish but declined. After witnessing the prophetic mannerism and hearing of the events which took place in Syria, her heart became drawn to Rasoolullah ﷺ and she had decided herself to wed him - a decision made even after deciding on

to marry a third time due to her age and rejecting the proposals of rich and powerful leaders. She called for Rasoolullah's ﷺ paternal aunt, Hadrat Safiya ؓ (who was married to Khadija's ؓ brother, Awwam bin Khuwailad) and asked regarding the personal life of Rasoolullah ﷺ, thereafter sending a marriage proposal through Nafisa bint Umiya. An authentic narrator of *seerat*, Muhammad bin Is'haaq, has recorded the actual reason given by Hadrat Khadija ؓ to marry the Prophet ﷺ,

انى قد رغبت فيك لحسن خلقك وصدق حديثك

'I became fascinated in you because of your excellent manners and in the honesty you displayed.'

(Zarqaani ala-Mawaahib, Pg. 200, Vol. 1)

Rasoolullah ﷺ then forwarded the proposal to Abu Talib and other elders of his family. How could they reject when the person in question was Khadija ؓ?! Thus, they happily accepted the marriage with no objections and set it's day. The Prophet ﷺ took Hadrat Hamza ؓ, Abu Talib and other family members and nobles of the Quraish to the house of Khadija ؓ for the nikaah to take place, where Abu Talib delivered an eloquent speech regarding his nephew, proving the exceptional character of Rasoolullah ﷺ displayed even before his announcement of prophethood. He stated,

'All praise to Allah ﷻ who created us as the descendants of Ibrahim ؑ and Ismail ؑ, and has made us amongst the Ma'ad and Mudar tribes. He created the Ka'ba and has placed us as it's Guardians and Custodians, giving us leadership over people as well. This is my nephew Muhammad bin Abdullah ﷺ. He is of such a standard that if anyone had to be compared to him in any field of comparison, he shall surely prevail. Yes! He has no wealth, but wealth is not a constant - it comes and goes. After praising Allah ﷻ, all present here are aware of my deep love for my nephew, Muhammad ﷺ. He is marrying Khadija bint Khuwailad ؓ with a dowry of 20 camels from me. Assuredly, he has a bright future ahead of him.' (Zarqaani ala-Mawaahib, Vol. 1, Pg. 201)

After this, Khadija's ؓ cousin Waraqah bin Naufal stood to address the gathering,

'Praise be to Allah ﷻ who created us as you have described, O Ali Talib; He has granted us these excellences spoken by you. Indeed, we are both the leaders of people. None can deny the nobility of the Quraish, and we are happy to be united with you in this marriage. So I say to you, be witness that I have given Khadija bint Khuwailad ﷻ in the hand of Muhammad ﷺ for the mehr of 400 mithqaal. "

Thus, the *nikaah* of the Prophet ﷺ to Hadrat Khadija ﷻ came to pass and both began to live their lives in marriage. Khadija ﷻ remained with him for a period of 25 years, and during her life the Holy Prophet ﷺ married no one else. His children were all from her except for his son Ibrahim ﷻ (details of this follow in an accompanying chapter).

Hadrat Khadija ﷻ sacrificed all her wealth for the Holy Prophet ﷺ and assisted him until her final breath (details of her life shall also be given in another chapter).

The construction of the Ka'ba By the will of Allah ﷻ, the honesty, loyalty and trustworthiness of Rasoolullah ﷺ began to be accepted by all. He had been granted so much knowledge, wisdom and intelligence that major disputes between the leaders of tribes were solved by him effortlessly, leading to many self-acclaimed people of knowledge accepting and regarding him as a great thinker and leader. It was during the construction of the *Ka'ba* wherein he displayed such skills.

When Rasoolullah ﷺ was 35 years old, a strong thunderstorm struck Makkah and destroyed the structure of the Ka'ba - the building of Ibrahim ﷻ and Ismail ﷻ was now beginning to show its age. It was repaired repeatedly during the times of the *Amaalaqah*, *Jurhum* and *Qusai* tribes, but due to being encircled by mountains, the water which flowed from them would constantly flood the area below, creating a dire need to find some permanent solution to this matter. Water-blocks were once erected by the Quraish but to no avail. Thus, a unanimous decision was made to demolish and re-construct the Ka'ba, strengthen its foundation and include a raised door and roof.

Rasoolullah ﷺ partook in this with the Quraish leaders, transporting bricks for placement. Each tribe was assigned a specific task, but a major dispute later broke out as to who would have the honour of re-

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placing the *Hajr-e-Aswad* - a disagreement lasting 4 days and one which almost led to swords being used! The *Banu Abde-Daar* and *Banu Adi* all swore to give their lives for this, and in proving so, dipped their fingers in bowls of blood and licked them (a custom practiced during the Period of Ignorance). On the fifth day, the tribes had gathered to find some resolution to this problem. An old man suggested that whoever enters the *Haram* of the Ka'ba at the break of dawn shall decide its fate, to which everyone agreed. It was the will of Allah ﷻ that the following morning, that person would be Muhammad Mustafa ﷺ. When he was seen by the people, they began to shout in unison, "Indeed he is Ameen! We are happy with whatever he decides!" The Prophet ﷺ then resolved this by asking each tribe to select a leader, thereafter placing the *Hajr-e-Aswad* on a cloth and asking those chosen to lift it by its ends. When it reached the wall, he raised it with his blessed hands and placed it into the correct position. Hence, the tribes were deviated from a massive blood bath wherein many could have been killed. (*Seerat ibn Hishaam, Vol. 1, Pg. 196-7*)

The materials gathered for the building of the Ka'ba was of a lesser amount than needed and resulted in an area being excluded from the new construction.

This was named the 'Hateem' by the Quraish, and it is the area towards which the water of the Ka'ba's roof flows.

How many times was the Ka'ba constructed? Allama Jalaaludeen Suyuti ﷺ has stated in his book, '*Taareekhul-Makkah*', that the House of Allah was built 10 times,

- ✿ Firstly by angels, directly in co-ordination with Baitul-Ma'moor.

- ✿ By Hadrat Adam ﷺ,

- ✿ and thereafter his children;

- ✿ By Hadrat Ibrahim ﷺ and Hadrat Ismail ﷺ (as mentioned in the Holy Quran),

- ✽ By the Tribe of Amaalaqah,
- ✽ and Jurhum;
- ✽ An ascendant of the Quraish, Qusai bin Kilaab,
- ✽ The re-construction by the Quraish, which Rasoolullah ﷺ had taken part in,
- ✽ By Hadrat Abdullah bin Zubair ؓ (during his khilaafat). He decided to build it according to the structuring of the Holy Prophet ﷺ (i.e. To include the *Hateem*, lower the door to ground level and include two doors, one in the western and the other in the eastern sides of the Holy Ka'ba),
- ✽ Until it was lastly re-built by Abdul-Malik bin Marwaan's oppressive governor, Hajaaj bin Yusuf Thaqafi, who also made Hadrat Abdullah bin Zubair ؓ (mentioned above) *shaheed*. Hajaaj destroyed the Ka'ba constructed by Hadrat Abdullah bin Zubair ؓ and re-built it according to its form during the Period of Ignorance. This is the Ka'ba of the present day.

However, Allama Halbi ؒ states in his *Seerah* that the Holy Ka'ba was rebuilt on only three occasions,

- ✽ During the age of Hadrat Ibrahim ؑ,
- ✽ The construction during the Period of ignorance (2735 years later),
- ✽ and the building of Hadrat Abdullah bin Zubair ؓ (82 years after the Quraish).

He further writes, "Regarding the construction by the angels and Hadrat Adam ؑ, there is no authentic narration verifying this", and says that in the other cases, only minor changes were made. (*Marginal notes of Bukhari Sharif, Vol. 1, Pg. 215, Chapter Fadhlu-Makkah*)

Close friends The friends of Rasoolullah ﷺ before his proclamation of Prophethood possessed untarnished reputations and were held in high esteem by the community. His most beloved companion was Hadrat Abu Bakr ؓ, who accompanied him in all his travels and was always a close friend to him - as was the cousin of Khadija ؓ, Hadrat Hakeem bin Hazaam ؓ, a respected leader of the Quraish. He enjoys the unique privilege of being born in the Holy Ka'ba!

Hadrat Dammad bin Tha'laba ؓ would also be with the Prophet ﷺ. He used to treat the mentally ill during the Period of Ignorance, and his acceptance of Islam was a miracle of Rasoolullah ﷺ,

It has been recorded that he once, entered Makkah from his village and heard the Kuffaar of the Quraish say that Sayyiduna Muhammad Mustafa ﷺ has become insane (soon after his proclamation of prophethood). After seeing Rasoolullah ﷺ being mocked by a group of children walking behind him, he became sad and uneasy, approached him and said, "O Muhammad, I am a doctor who can treat the mentally ill." Upon hearing this, Rasoolullah ﷺ began to praise Allah ﷻ and speak a few words, the effect of which astonished Hadrat Dammad bin Tha'laba ؓ so much that he immediately accepted Islam. (*Mishkaat Sharif, Chapter Alaamaatin-Nubuwwah & Muslim Sharif, Vol. 1, Pg. 285, Book of Jumu'ah*)

Another companion and business partner of the Prophet ﷺ was Hadrat Qais bin Saib Makhzoomi ؓ, who used to say that the business transactions of Rasoolullah ﷺ were always fair, and that he never deceived or argued with anyone. (*Isti'aab, Vol. 2, Pg. 537*)

Interaction with the monotheists of Arabia Within the Arab community, there were people who believed in monotheism (the concept of one god) and abstained from idol-worship and shirk, even though it remained widespread at the time. Amongst them was Hadrat Zaid bin Amr bin Nufail ؓ, the cousin of Hadrat Umar ؓ. He used to reject polytheism and idol-worshipping, and openly express his hatred for it. This made his uncle, Khattab bin Nufail, inflict great hardships upon him - going as far as to exile him from Makkah to never return. Nevertheless, Hadrat Zaid ؓ remained firm on tauheed and would

always loudly yell the following famous couplets to the Kuffaar in the congregations,

أَرَبًّا وَاحِدًا أَمْ أَلْفَ رَبٍّ أَدِينُ إِذَا تَقَسَّمتِ الْأُمُورُ

تَرَكْتُ اللَّاتَ وَالْعُزَّى جَمِيعًا كَذَلِكَ يَفْعَلُ الرَّجُلُ الْبَصِيرُ

'Should I obey one Lord or a thousand? The religious matters of people have been shared; but I have left Laat and Uzza, and even an intellectual should do the same.'

(Seerat ibn Hishaam, Vol. 1, Pg. 226)

After rejecting polytheism, he traveled to Syria in search of the true religion, where he met a Jewish Rabbi and, later, a Christian priest. Refusing these religions as well, Zaid bin Amr رضي الله عنه was then advised to accept '*Deen-e-Haneef*' - the religion of Ibrahim عليه السلام, and was told that Ibrahim عليه السلام was neither a Christian nor Jew, but one who worshipped only one creator; Allah جل جلاله. He returned to Makkah after hearing this and publicly announced, "O People! Bear witness that I am a follower of Hadrat Ibrahim's عليه السلام religion." (Seerat ibn Hishaam, Vol. 1, Pg. 226)

Hadrat Zaid bin Amr رضي الله عنه had a special interaction with Rasoolullah صلی اللہ علیہ وسلم before the announcement of Prophethood, and they would sometimes visit each other as well. Hadrat Abdullah bin Umar رضي الله عنه reports, "One day, before receiving wahi, the Holy Prophet صلی اللہ علیہ وسلم met Hadrat Zaid bin Amr bin Nufail رضي الله عنه in a valley of the Baldah area. He presented food to the Prophet صلی اللہ علیہ وسلم, but he refused. Hadrat Zaid رضي الله عنه said, "I don't eat the meat slaughtered in the name of idols, only that which has been sacrificed in Allah's جل جلاله name", and began to criticize the sacrifices of the Quraish saying "Allah جل جلاله created this (sheep), bringing down rain and providing grass for it's eating. O Quraish! Do you still have the audacity to sacrifice it to anything besides Him?"

Hadrat Asmaa bint Abu Bakr رضي الله عنها further states, "I saw Zaid bin Amr رضي الله عنه resting against the Ka'ba saying, "Quraish! None from amongst you but me follows the religion of Ibrahim عليه السلام." (Bukhari Sharif, Vol. 1, Chapter Hadith of Zaid bin Amr bin Nufail رضي الله عنه)

The Holy Prophet as a businessman Business was the family trade of

the Prophet ﷺ. He learnt it's finer points at a young age from travelling with his uncle Abu Talib, who was himself a successful businessman. The Prophet ﷺ chose this as his occupation and journeyed to different countries as a trader (such as Syria, Busra and Yemen). From his exceptional character, particularly his honesty and trustworthiness, he was given the title '*Ameen*' by his fellow travellers.

These virtues are essential for a successful businessman and were exceptionally inherent in the Arab traders, a trait found to this day. Hadrat Abdullah bin Abi al-Humasa ؓ once said, "I once bought something from the Prophet ﷺ prior to the proclamation of prophethood. I was short of money and gave whatever I had, promising to return during the day and fulfil the amount and also requested him to not leave the area where he was. Afterwards, I had unintentionally forgotten my promise to him and returned three days later, to find the Prophet ﷺ waiting in that very place! He showed no anger on his face for this and simply said, "Where were you? I've been waiting here for the past three days." (*Sunan Abu Dawood, Vol. 2, Pg. 334, Baab fil-Idah*)

Similarly, after Hadrat Saaib ؓ had embraced Islam, he was asked concerning the *khulqe-azeem* of Rasoolullah ﷺ. He answered, "O People, I know more of the Prophet ﷺ than you, as I was his business partner before his announcement of Prophethood! He was a person who remained true to his commitments, and no argument ever arose because of him." (*Sunan Abu Dawood, Vol. 2, Pg. 317, Chapter Karaahiyatul-Muraad*)

Exceptional conduct The early manhood of Rasoolullah ﷺ was as untarnished as his youth - an ideal example of respect. Before proclaiming *nubuwwah*, he encompassed such traits such as truthfulness, sincerity, generosity, respect for elders, the fulfilling of promises, mercy, selflessness, sympathy and the protection of the oppressed. His reality was not only unreachable, but incomprehensible.

His unique characteristics were not to speak lies, talk unnecessarily and to warmly greet people (be them friend or foe). Greed, deception, alcohol, thievery and other vices possessed in most of the young during

the time of ignorance were unknown to him. Everyone in Makkah had distinct reverence for Rasoolullah ﷺ for the conduct he displayed, and he remained virtuous and unfaultable even while being surrounded by the evil practices of the time. Makkah was the centre of *kufr* during this period; the Ka'ba itself containing 360 idols being worshipped! Yet never once did the Holy Prophet ﷺ prostrate before them though his family were the trustees and custodians of it.

The Holy Prophet's ﷺ life was therefore unflawed and free of all sin including the years before announcing prophethood. The Kuffaar were, as a result, unsuccessful in smearing his reputation in the public eye after his proclaiming of *nubuwwah*, due to finding no incident of wrongdoing in *any* period of Rasoolullah's ﷺ life. Hence, it can only be concluded that these were the features of a prophet of Allah ﷻ. It was because of this that Islam was accepted by the noble and refined people who sacrificed their belongings, wealth and lives for Rasoolullah ﷺ.

CHAPTER FOUR

EVENTS FROM THE PROCLAMATION OF PROPHETHOOD TO THE ALLEGIANCE OF UQBAA

When Sayyiduna Muhammad ﷺ reached 40 years of age, he experienced a new revolution in his life. It was during this period that he decided to separate from the world and spend more time in seclusion, lost in the *ma'rifat* of Allah ﷻ day and night through *mujaahida* (spiritual exercises). He would contemplate over how to change the misled community and also experience dreams that, during this period, became reality. (*Bukhari Sharif, Vol. 1, Pg. 2*)

The cave of Hira Approximately 3 miles from Makkah lies 'Jable-Hiraa', a mountain in which exists a cave named 'Hira'. The Holy Prophet ﷺ used to frequently spend his time here in the *ibaadah* of Allah ﷻ, and even take with him food and drink. When this would come to an end, Hadrat Khadija ؓ either sent more for him or he would return home for it. To this day, the cave remains in its original form and is visited by many.

Initial revelation One day, while in the worship of Allah ﷻ, an angel appeared before Muhammad ﷺ and said, "*Iqra*" (read). It was a request from Hadrat Jibrael ؑ, the angel responsible for the bringing of *wahi* to every Prophet. Rasoolullah ﷺ replied, "I will not read now", and was firmly embraced by Hadrat Jibrael ؑ. After releasing him, the angel repeated the word, "*Iqra*", and was again given the same reply. Hadrat Jibrael ؑ then finally embraced Sayyiduna Muhammadur

Rasoolullah ﷺ for the third time, released him and said,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ : خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ : اقْرَأْ وَرَبُّكَ

الْكَرِيمُ ، الَّذِي عَلَّمَ بِالْقَلَمِ . عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

'Recite with the name of your Lord Who created, He made man from a clot of blood. Recite, for your Lord is the Most Generous, Who taught writing by the pen. Taught man what he knew not.
(Surah Al-Alaq, Verses 1-5)

This was the first wahi revealed to Rasoolullah ﷺ, who then memorized these verses and returned home. Due to it being his first experience, he arrived shocked and said to his family members, "Wrap me in a blanket." After recovering from this state, he began to recount the entire incident to Khadija ؓ, saying, "I certainly fear for my life" yet she replied in consolation, "Allah ﷻ will never forsake you. You are good to your family and help people in their problems. You feed the poor and are welcoming to guests."

She then took him to her cousin Waraqah bin Naufal, a monotheist who used to reject the *kufir* and *shirk* practiced by the Arabs at the time. He was a Christian scholar who used to translate the Injeel from Hebrew into Arabic, and was now blind and very old. He was asked by Hadramut Khadija ؓ to listen to what Sayyiduna Muhammad Mustafa ﷺ was saying, and was then informed of the incident in the cave. He replied, "Indeed, this is the same angel sent by Allah ﷻ to Moosa ؑ. It is my wish to be with you while you proclaim prophethood, and I would also like to be present with you when you are driven out of Makkah by your people." Rasoolullah ﷺ became amazed and asked, "Will the people of Makkah expel me from this city?" He answered, "Yes! Whoever has declared prophethood like you was hated by the masses, and they inevitably became his enemies."

For a long period afterwards, the revelation had yielded. Rasoolullah ﷺ began to become anxious to receive *wahi*, until one day when outside his house, he heard a voice say, "Muhammad." He looked up to see the very angel (Jibraeel ؑ) sitting on a chair between the earth and sky, and

was once again taken aback by this and hastened home, saying to his family, "Cover me in a blanket." After they had done so, the following verse was revealed,

يَا أَيُّهَا الْمُدَّثِّرُ، قُمْ فَأَنْذِرْ، وَرَبُّكَ فَكْبَرُ، وَيَا بَكَ
فَطَهِّرْ، وَالرُّجْزَ فَاجْهَرْ

'O the mantled one. Stand up, then warn. And magnify your Lord alone. And keep clean your clothes. And remain away from idols.
(Surah Al-Mudaththir, Verses 1-5)

(Bukhari Sharif, Vol. 1, Pg. 3)

The Holy Prophet ﷺ was now ordered by Allah ﷻ to propagate Islam, and began his mission.

THE THREE PERIODS OF INVITING TOWARDS ISLAM

First period For three years, the Prophet ﷺ secretly invited people to the deen of Allah ﷻ. The first woman to accept it was Khadija ؓ, and the first free-man Abu Bakr Siddique ؓ. Hadrat Ali ؓ was the first child and Hadrat Zaid bin Haarith ؓ the first slave. Thereafter, through the propagation of Hadrat Abu Bakr - Hadrat Uthman, Zubair bin Awwam, Abdur-Rahman bin Auf, Sa'ad bin Abi Waqqaas and Talha bin Abdullah ؓ had all entered Islam. It was also soon embraced by Hadrat Abu Ubaidah bin Jamah, Abu Salmah Abdullah bin Abdul-Asad, Arqam bin Arqam, Uthman bin Maz'oon and his brothers Hadrat Qudaama and Abdullah ؓ. Thereafter, Hadrat Abu Zarr Ghiffaari, Suhaib Rumi, Ubaida bin Haarith bin Abdul-Muttalib, Saeed bin Zaid bin Amr bin Nufail and his wife Fathima bint Khattab (the sister of Hadrat Umar), Umme Fazl (the wife of Hadrat Abbas) and Asmaa bint Abu Bakr ؓ had all accepted Islam, amongst other men and women. (Zarqaani ala-Mawaahib, Vol. 1, Pg. 246)

It is evident from the above names that those who'd entered Islam were noble, moral and distinguished persons in search of the religion of truth, and *Alhamdulillah*, the religion of truth is Islam.

Second period An assembly of muslims were later produced due to three years of propagation when Allah ﷻ revealed the following ayah to his Beloved ﷺ,

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

'And O beloved, warn your nearest kinsmen.'

(Surah Shuara, Verse 214)

Sayyiduna Muhammad Mustafa ﷺ climbed onto the mountain of Safa and gathered the Quraish before him, saying, "O my people, if I had said that behind this mountain is an army waiting to attack you, would you believe me?" They replied in one voice, "Yes. We certainly will, we've always found you to be the most honest person." The Prophet ﷺ replied, "If this is so, then I warn you of the punishment of Allah ﷻ. Become mu'mins or you will receive His retribution." Hearing this, the Quraish (including Abu Lahab), became extremely angry and thereafter dispersed speaking ill of Rasoolullah ﷺ. (Bukhari Sharif, Vol. 2, Page 702 & Books of Tafseer)

Third period In this period, Rasoolullah ﷺ was now ordered by Allah ﷻ in the ayah of Surah Hajr,

فَاصْدَعْ بِمَا تُؤْمَرُ

'Therefore say to them openly what you have been Commanded'

(Surah Hijr, Verse 94)

to call towards Islam openly, which now began. The practices of *shirk* and *shirk* were candidly spoken bad of which warranted the Quraish and Makkans, nay, the entire Arabian Peninsula, to become enemies of Rasoolullah ﷺ. Hence, a long period of struggle against him and muslims had begun.

Oppression meted out to the Mercy of the Worlds The Kuffaar of Makkah could not kill the Prophet ﷺ as they feared war and revenge from the Banu Haashim, choosing instead to oppress him in different ways. They called him 'lunatic', 'witch-doctor', 'evil wizard', (astaghfirullah!) and ran this propanganda against him throughout the streets, markets and public gatherings. Immoral children were made

follow him and scream these words out while other people swore and stoned him. They also spread thorns on his path, threw filth on his pure body, punched and strangled him.

It has been reported, "Rasoolullah ﷺ was once busy performing salaah in the haram of the Ka'ba when the cursed kaafir, Uqbaa bin Abi Mu'eet, began to strangle him with a cloth, its force resulting in the Holy Prophet ﷺ gasping for breath. Seeing this, Hadrat Abu Bakr ﷺ advanced forward and pushed Uqbaa away saying, "Will you kill someone just for saying 'My Lord is Allah ﷻ?'" Hadrat Abu Bakr ﷺ then severely hit some of the disbelievers in this quarrel and received a few blows from them as well. (*Zarqaani, Vol. 1, Pg. 252 & Bukhari Sharif, Vol. 1, Pg. 544*)

After seeing his miracles and the effect of his spiritual status, Rasoolullah ﷺ became known to be the greatest illusionist. Whilst reciting the Holy Quraan, the Kuffaar would swear the one who reveals it (Allah ﷻ), brings it (Hadrat Jibraeel عليه السلام) and upon whom it was revealed to (Rasoolullah ﷺ); further warning people not to listen to it. Whistling and clapping was also done to avoid it being heard. Whenever Rasoolullah ﷺ invited the Quraish to embrace Islam, Abu Lahab would shriek, "People! This nephew of mine is a liar! Don't listen to him, he's insane!" (*Astaghfirullah*)

When Rasoolullah ﷺ was once inviting people to Islam in the market of Zul-Majaaz, Abu-Jahl began to beat a drum saying, "People! Don't listen to him. He wants to take you away from the worship of *Laat* and *Uzza*." (*Musnad Imaam Ahmed, Vol. 4*)

He also once noticed Rasoolullah ﷺ performing namaaz in the Haram Sharif and said, "Is there anyone who can bring the stomach and intestines of a slaughtered camel belonging to a tribe, and place it on his shoulders while he's in *sajdah*?" This was brought by the shameless Uqbaa bin Mu'eet, who put it on his shoulders where it remained for some time. The disbelievers were greatly amused with this and fell on top of each other in laughter. Finally, Hadrat Fathima (who was very young at that time) arrived and removed it from the Prophet's ﷺ shoulders. Rasoolullah ﷺ was greatly saddened by this and supplicated

to Allah ﷻ after his namaaz, saying,

اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ

'Ya Allah ﷻ! Rain down your punishment on the Quraish'

He then named Abu Jahl, Utba bin Rabia, Shaiba bin Rabia, Waleed bin Utba, Umayya bin Khalf and Amarah bin Waleed, and said, "O Allah ﷻ send your punishment on them." Hadrat Abdullah bin Mas'ood states, "Oath on Allah ﷻ! I saw their corpses on the battlefield of Badr. They were dragged and thrown very disrespectfully into a pithole, after which the Prophet ﷺ said, "The *la'nat* of Allah ﷻ is on the people of the pit." (Bukhari Sharif, Vol. 1, Pg. 74)

A few wicked disbelievers Some of the strongest enemies and oppressors of Rasoolullah ﷺ were,

Abu Lahab, Abu Jahl, Aswad bin Abde Yaguth, Haarith bin Qais bin Adi, Waleed bin Mugheera, Umayya bin Khalf, Ubai bin Khalf, Abu Qatada bin Faakiha, Aas bin Waail, Nudr bin Haarith, Mumbah bin Hajjah, Zuhair bin Abi Umayya, Sa'ib bin Saifi, Adi bin Hamra, Aswad bin Abdul Asad, Aas bin Sa'eed bin Aas, Aas bin Haashim, Uqbaa bin Aas bin Mue't, Hikam bin Abil Aas.

All of the above were neighbours to Rasoolullah ﷺ, some of the leaders and some very wealthy. Their days and nights were forever occupied in worrying and tormenting him.

نعوذ بالله من ذلك

Oppression of Muslims This affliction was also directed towards the poor and destitute muslims who were also chosen not to be killed by the Kuffaar. Due to their pride, the disbelievers wanted them to return to their practices of kufr and shirk and turned to tyrannizing them. *alhamdulillah*, Allah ﷻ is witness that none of them returned to their old practices and stood firm on Tauheed and Islam.

It was affliction that a mountain would have had difficulty bearing.

They were made to lie on their backs while boulders heated from the sun would be placed on their backs. Hot irons were used to scar them, and they used to be forced under water until breathless. Some had smoke inserted in their nostrils while they were wrapped in mats, which suffocated them. Hadrat Khabaab ؓ accepted Islam in the house of Hadrat Arqam bin Arqam ؓ when muslims were few in number and was relentlessly punished by the Kuffaar. They arranged for him to lie onto burning coals whilst one of them stood on his back, extinguishing them with his skin. When he related this incident to Hadrat Umar ؓ during his *khilaafat*, raising his clothes to reveal the scars upon his body and his severely damaged skin laden with white spots, the sight of this brought the khalifa to tears. (*Tabqaat bin Sa'ad, Vol. 3, Biography of Khabaab*)

Hadrat Bilal ؓ was the slave of the notorious kaafir, Umayya bin Khalaf. He was dragged into the market-place with ropes, whipped on his back and had heated boulders placed upon his back while made to lie on the desert sand. Umayya threatened him in this manner and warned him to either renounce Islam or die by these punishments, yet Hadrat Bilal ؓ said nothing but '*Ahad, Ahad*' (Allah ﷻ is One, Allah ﷻ is One), and persistently refused to desert Islam. (*Seerat ibn Hishaam, Vol. 1, Pg. 317-8*)

Hadrat Ammar bin Yassar ؓ was also put on the desert sand while the disbelievers of the Quraish beat him, rendering him unconscious. His mother, Hadrat Sumaya ؓ, was struck with a spear below her navel by Abu Jahl and passed away because of this, while his father was also killed from their tortures. Hadrat Suhaib Rumi ؓ would become unconscious for hours from the punches he received and was told, "You can migrate to Madina after leaving your belongings here first." He happily did so and abandoned the wealth of the world for the wealth of Imaan.

Another companion who had accepted Islam with Hadrat Bilal ؓ was Hadrat Abu Fakiha ؓ, a slave of the kaafir Safwaan bin Umayya. When his owner became aware of his acceptance, he tightened a string around the neck of Abu Fakiha ؓ and dragged him over the excruciatingly hot sand. Incidentally, a dung-beetle was seen while this took place, and

Safwaan said, "Look, Abu Fakiha ؓ! Are you sure this isn't your lord?" He replied, "Quiet! Son of a kaafir! My lord...as well as your lord is Allah ؓ." Safwaan became infuriated with this answer and began to strangle him so severely that many believed Hadrat Abu Fakiha ؓ was to surely die.

Another poor Muslim to endure the persecutions of the disbelievers was Aamir bin Fuhaira ؓ, and two slaves, Bibi Nahdiya and Umm Ubbais ؓ. Their steadfastness on Tauheed remains exceptional in the history of Islam.

Hadrat Zaneerah ؓ was Hadrat Umar's ؓ slave-girl. She had lost her vision from being relentlessly struck, but gained it back through the supplication of Rasoolullah ﷺ. The Kuffaar saw this and remarked, "This is the magic of Muhammad ﷺ."

During this dark period, the closest companion of Rasoolullah ﷺ, Hadrat Abu Bakr ؓ, exhibited his generosity and selflessness by saving the lives of the poor Muslims and sacrificing enormous amounts of wealth in the freeing of defenceless slaves, such as Hadrat Bilaal, Aamir bin Fuhaira, Abu Fakiha, Labina, Nahdiya, Umme Ubbais, etc. (*Zarqaani ala-Mawaahib & Seerat ibn Hishaam, Vol. 1, Pg. 391*)

Hadrat Abu Zarr Ghiffaari ؓ arrived as a traveller to Makkah to accept Islam and stayed in the Haram. He would shout to the Kuffaar daily that he is a Muslim and would be hit for saying this, continuously causing his body to be soaked in blood. He possessed no food or drink save the water of Zum-Zum. (*Bukhari Sharif, Vol. 1, Pg. 544*)

This oppression was beared by not just the poor but the leaders and the rich as well. Hadrat Abu Bakr ؓ (a respected person in Makkan society) was beaten so mercilessly in the haram of the Ka'ba that blood dripped from his head, and another dignified and wealthy individual, Hadrat Uthman ؓ, was tied in ropes and beaten by his very own uncle! Hadrat Zubair bin Awwan ؓ faced the cruelty and punishment of his uncle, despite commanding great respect. Prior to Hadrat Umar ؓ accepting Islam, his cousin and brother-in-law, Hadrat Sa'eed bin Zaid ؓ

ﷺ (the husband of Fathima bint Khattab ﷺ), was tied up by Hadrat Umar ﷺ and hit. He also once slapped his sister so hard that blood dripped from her face.

Delegation of Kuffaar to Rasoolullah The Quraish gathered in the Haram one day to discuss the matter of Rasoolullah ﷺ, thinking, 'Why doesn't he forsake his mission after so much hardship and oppression? Does he yearn for leadership, wealth or respect?' Thus, Utba bin Rabia was sent to Rasoolullah ﷺ to uncover his aim. He approached him privately and asked, "O Muhammad ﷺ! What do you seek from your endeavours? Is it power? Wealth? Respect? Marriage? I guarantee, if you leave Islam and tell me your desire, the entire Makkah shall fulfil your wish." In reply, the Holy Prophet ﷺ began to recite verses of the Holy Quran - the effect of which made the hairs of Utba stand on end and caused him to stare onwards dumbstruck. At last, when he couldn't bear it any more, he put his hands over Rasoolullah's ﷺ mouth and said, "Stop your reading! It's beginning to affect my heart (positively)." Utba was a brilliant orator and speaker. He returned to the Quraish and said, "Whatever Muhammad ﷺ speaks is definitely not poetry or magic. He recites something undescribable. My advice is to let him be! If he succeeds amongst the Arabs, then it's honour for the Quraish. If not, they'll kill him." The Quraish payed no heed to this sincere advice and began to intensify their persecution. (*Zarqaani ala-Mawaahib, Vol. 1, Pg. 258 & Seerat ibn Hishaam, Vol. 1, Pg. 294*)

Delegation of Kuffaar to Abu Talib Certain leaders of the Quraish then decided to negotiate a settlement through meetings and word. They met the uncle of Rasoolullah ﷺ (Abu Talib) and complained of his propagation of Islam and preaching against idol-worship. He respectfully explained the circumstances and bid them farewell. By the command of Allah ﷻ, Rasoolullah ﷺ continued to publicly preach tauheed and condemn Shirk, idol-worshipping and kufr, to the anger of the Kuffaar further. All the leaders of the Quraish (Abu Jahl, Abu Sufyaan etc.) then approached Abu Talib and presented their case against the Prophet ﷺ - saying that he (Abu Talib) should either admit defeat and hand over his nephew, or join him and let fate decide the outcome of these two groups (the Quraish and the Prophet ﷺ). Abu Talib understood this to be a very serious threat - what was he against the

entire Quraish?! Thus, he decided to advise Rasoolullah ﷺ, and said, "Have mercy on your uncle who's beard is white...don't make me bear weight I cannot uphold. Every child of the Quraish looks up to me by gathering from their tone of voice today, I doubt they'll hesitate in using their swords against me or you. I recommend you to stop speaking about Islam for only a short while." Until now the only supporter of Rasoolullah ﷺ was Abu Talib. Hearing this of his uncle now made him say, "O Uncle, even if the Quraish gives me the sun in one hand and the moon in the other, I will never stop preaching Islam. Either Allah shall fulfil my mission or I sacrifice my life on Islam." The courageous words prompted Abu Talib to say, "Beloved nephew Continue with your work! I'm with you and will make sure that until I die, no one harms a single hair on you." (*Seerat ibn Hishaam, Vol. 1, p. 266*)

MIGRATION TO HABSHA (5TH YEAR OF PROPHETHOOD)

When the oppression of the Kuffaar became finally unbearable, Prophet ﷺ ordered the believers to migrate to Habsha.

Najaashi The king of Habsha (Abyssinia) was As'maha; his title was 'Najaashi'. He was a strict but just and merciful Christian who was an exceptional scholar of the Torah and Injeel. Five years after the announcement of Islam, 11 men and 4 women migrated towards Habsha in the month of Rajab. They were,

- ❁ Hadrat Uthman and his wife, Hadrat Bibi Ruqaya (daughter of the Prophet ﷺ)
- ❁ Hadrat Abu Huzaifa and his wife Hadrat Sahla bint Suhail
- ❁ Hadrat Abu Salmah and his wife Umme Salmah
- ❁ Hadrat Aamir bin Rabia and his wife Hadrat Laila bint Hashma
- ❁ Hadrat Zubair bin Awwam

- ❁ Hadrat Mus'ab bin Umair ؓ
- ❁ Hadrat Abdur-Rahman bin Auf ؓ
- ❁ Hadrat Uthman bin Ma'zoon ؓ
- ❁ Hadrat Abu Sabrah bin Abi Rahm or Hadrat Haatib bin Amr ؓ
- ❁ Hadrat Abdullah bin Mas'ood ؓ

When the Kuffaar heard of this, they immediately dispatched a group of people to arrest them but were fortunately unsuccessful, as the Muslims had already boarded the ship to Habsha.

The Muslims began to live in Habsha in peace. A few days after their arrival, a rumour was spread that the Kuffaar of Makkah had embraced Islam. Some moved back to Makkah upon hearing this, only to realize that the rumour was a false one. A group of them then returned to Habsha while others remained to live secretly in Makkah. They were soon sought after by the Kuffaar, who, after finding them, proceeded to persecute them greater than before. After seeing this, Rasoolullah ﷺ then ordered a second migration to Habsha, which comprised of 83 men and 18 women. These included those of the original migration, as well as other *Muhaajireen*. (*Zarqaani ala-Mawaahib, Vol. 1, Pg. 287*)

The ambassador of the Kuffaar in Najaashi's Court The disbelievers were unsatisfied with the tranquil living of those who moved to Habsha and sent two ambassadors laden with gifts to Najaashi, namely Amr bin Aas and Amarah bin Waleed. They entered his court, performed sajdah before him and presented their gifts saying, "O King! Some criminals of our country have come here seeking refuge. Please return them to us." The Muslims were then summoned by Najaashi to his gathering. Their representative, Hadrat Jafar ؓ (the brother of Hadrat Ali ؓ), stepped forward to speak but did not make sajdah as per the rules of the Court, choosing rather to simply greet him. Najaashi's attendees reprimanded him for this action, which caused Hadrat Jafar ؓ to reply, "I did not prostrate before Najaashi as our Prophet ﷺ has commanded us to not do so before anyone except Allah ﷻ." (*Zarqaani ala-Mawaahib,*

Then, turning to address him, he said,

"O King! Indeed we were an ignorant nation involved in shirk, idol worship, persecution and other vices. Allah ﷻ sent a Rasool to us whose nobility and genealogy was already acknowledged. He ordered us to worship one Allah ﷻ and shun all sins and cruelty which we accepted, and have repented from our former lives. This is our only crime which has made our people our enemies. We were persecuted to an extent that we had to seek asylum in your country, and now live here in peace. Our people want us to return to the evil and sin of our past lives in Makkah."

The king became overwhelmed after hearing Hadrat Jafar ؑ speak. Seeing this, Amr bin Aas (the ambassador of the Kuffaar) gave a last and final attempt to persuade the king and said, "Najaashi! These Muslims have beliefs regarding your prophet Esa ؑ which are totally opposed to yours." Najaashi then turned to Hadrat Jafar ؑ and questioned him regarding this, who replied by reading verses of Surah Maryam, the effect bringing Najaashi to tears. Hadrat Jafar ؑ further said, "O Prophet ﷺ has ordered us to believe that Hadrat Esa ؑ is a servant and messenger of Allah ﷻ, born from his pious mother, Sayyidah Maryam ؑ, not from fatherly intervention, but by the power of Allah ﷻ." The king remained attentive while Hadrat Jafar ؑ spoke, and then said, "Hadrat Esa ؑ was certainly the servant and messenger of Allah ﷻ. I bear witness that there is none worthy of worship except Allah ﷻ and Muhammad ﷺ is his servant and Messenger. He is the same prophet which Hadrat Esa ؑ spoke of in the Injeel to appear after him. Had I not been bounded by the protocol of kingship, I would have gone to Makkah and sacrificed myself in his service." Being strong Christians, the servants of Najaashi became infuriated with these words, yet their anger could not shake the Imaan that was now present in the king. He returned the Kuffaar's gifts and commanded Amr bin Aas and Amr bin Waleed out of his sitting, saying to the Muslims, "You may reside here if you please in my kingdom. None can harm you in any way." (Zarqaani Vol. 1, Pg. 288)

This proves the acceptance of Islam by Najaashi ﷺ. It's for this reason that the Holy Prophet ﷺ performed his *ghaib janaazah* namaaz in Madina even though he passed away in Habsha and was buried there, and further made dua for his forgiveness.

Hadrat Abu Bakr and Ibn Daghna *Hijrat* was also initially undertaken by Hadrat Abu Bakr ﷺ. However, upon reaching 'Barkul-Ghamaad', he met with the leader of the Qaarah tribe, Malik bin Daghna, who asked, "O Abu Bakr ﷺ, where are you off to?" He began to explain the hardships faced by the Muslims from the Kuffaar and said, "I'm leaving Makkah and intend travelling the world created by Allah ﷻ so that I can worship him to my heart's content." Malik bin Daghna was surprised by this approach and said, "Abu Bakr ﷺ! A person like you can't leave Makkah nor be taken out from it. You're certainly a beneficial member of Makkah - comforting distressed people, financially assisting the poor, and generally a very righteous and dignified person. Come back with me to Makkah. I'll take you in my custody." He finally reached the disbelievers of Makkah, with Hadrat Abu Bakr ﷺ in hand, and said, "Abu Bakr ﷺ is in my protection - I warn anyone who interferes with him." The Kuffaar submitted, on one condition, "He should only read the Quran inside his house so that none of our children or womenfolk may hear it." Malik bin Daghna accepted this, and for a few days, Hadrat Abu Bakr ﷺ read the Quran only within the precincts of his home - though for how long could he allow the worshipping of Laat and Uzza to take place publicly while the *ibaadah* of Allah ﷻ remained concealed? Thus, the spirit of Islam overtook him and he built a *musjid* in the courtyard of his house, reading the Holy Quran aloud in every Salaah. This caused the women and children to begin gathering around him, and the Kuffaar began to take notice. They subsequently demanded Malik bin Daghna to either stop Abu Bakr ﷺ from his recitation or remove him from his protection, not wanting their families to pay any attention to him while he read the Quran. Thus, Malik bin Daghna approached him and said, "Read the Quran in seclusion in your home. If your public readings continue, I'll have to lift my protection and the Quraish will undoubtedly harm you." Sayyiduna Abu Bakr ﷺ replied, "O Ibn Daghna, lift your protection.

Allah ﷻ is sufficient for me as my protector, and I'm content with His planning regardless of what happens." (*Bukhari Sharif, Vol. 1, Pg. 307*)

Hadrat Hamza accepts Islam During the 6th year of Prophethood, both Hadrat Hamza ؓ and Hadrat Umar ؓ entered Islam which strengthened the respect of the Muslims. Amongst all his uncles, Rasoolullah ﷺ had a unique love for Hadrat Hamza ؓ, who was an impartial and just individual and only a few years older than him. Because of drinking the milk of Thuwaiba ؓ during childhood, Hadrat Hamza ؓ also became the foster-brother of the Holy Prophet ﷺ, and was a strong and athletic person who used to spend his days hunting. After returning, he would make tawaaf of the Ka'ba and sit amongst the leaders of the Quraish. He was once informed by his sister (Hadrat Bibi Safiyah ؓ) and the slave-girl of Ibn Judmaan when he returned from hunting that his nephew, Muhammad ﷺ, had been treated to very offensively by Abu Jahl. The uncle of the Prophet ﷺ became enraged by this and set out to find him, carrying in his hands the bow and arrow used for hunting. He found Abu Jahl in the haram of the Ka'ba and struck him with his bow over his head - a strike so forceful that it began to bleed profusely. He continued, "How dare you swear at my nephew?! Be cautious, I've accepted Islam." Seeing this, the members of the Bani Makhzoom stood to assist Abu Jahl who, fearing revenge from the Banu Haashim, said, "Leave Hamza ؓ alone. Today, indeed I swore his nephew with words unbecoming of him." (*Madaarijun-Nubuwwah, Vol. 2, Pg. 44* & *Zarqaani, Vol. 1, Pg. 256*)

Hadrat Hamza ؓ read the following couplets very audibly after his acceptance of Islam,

حَمِدْتُ اللَّهَ حِينَ هَدَى فَوَادِي

إِلَى الْإِسْلَامِ وَالدِّينِ الْحَنِيفِ

*I praise Allah ﷻ for when He granted my heart
the deen of Islam, and guidance to the Deen-e-Haneef.*

إِذَا تَلَيْتُ رَسَابِلَهُ عَلَيْنَا

تَحَدَّرَ دَمْعُ ذِي اللَّبِّ الْحَصِيفِ

*When the laws of Islam are delivered before us,
it brings tears to even the most intellectual self.*

وَأَحْمَدُ مُصْطَفَىٰ فِينَا مُطَاعٌ

فَلَا تَغْسُوهُ بِالْقَوْلِ الْعَنِيفِ

*Allah's ﷺ Ahmed ﷺ is our leader, hence
Kuffaar! Disregard conquering him with your false ramblings.*

فَلَا وَاللَّهِ نُسَلِّمُهُ لِقَوْمٍ

وَلَمَّا نَقُضَ فِيهِمُ بِالْسُيُوفِ

*So by Allah ﷻ, we will never let the Kuffaar seize him,
and are prepared to draw our swords against them to decide our fate.
(Zarqaani, Vol. 1, Pg. 256)*

Hadrat Umar enters Islam After the acceptance of Hadrat Hamza ﷺ, Hadrat Umar ﷺ also entered the deen of Islam three days later. One narration, amongst the many regarding this incident, follows.

Hadrat Umar ﷺ once set out with sword in hand to take the life of the Prophet ﷺ, and subsequently met with Hadrat Nuaim bin Abdullah Quraishi ﷺ who had just entered Islam (this was unknown to Hadrat Umar ﷺ as it was not publicly declared). Hadrat Nuaim ﷺ asked, "O Umar ﷺ, where are you going in this mid-heat with a sword in your hand?" He replied, "I intend making the target of this sword Muhammad ﷺ, the founder of Islam." Hearing this, Hadrat Nuaim ﷺ brashly responded, "You should first put your own house in order...your sister Fathima ﷺ and her husband (Saeed bin Zaid ﷺ) have both accepted Islam." Thus, the attention and direction of Hadrat Umar ﷺ turned directly towards his sister's house. When he reached, he knocked on the door and caused the people inside, who were softly reciting the Holy Quran, to hear it and begin to panic. They abandoned the pages of the Quran and sought a place to hide. Hadrat Fathima ﷺ (the sister of Hadrat Umar ﷺ) then opened the door for Hadrat Umar ﷺ, who entered and immediately began to shout, "You've also accepted Islam?!" He caught his brother-in-law, trampled him onto the ground and began to fist him. Sayyidah Fathima ﷺ stepped forward in an

attempt to save her husband and received a hit so severe that her ear-ring broke off and fell to the ground. She then said very decisively, "Umar رضي الله عنه! Do whatever you please, because Islam will never leave our hearts!" This caused Hadrat Umar رضي الله عنه, in amazement of seeing the blood dripping from his sister's face and her immovable steadfastness, to begin to sympathise with her. He stood there for a while, silently, and finally said, "Show me what you were reading." Sayyidah Fathima رضي الله عنها thereafter took some pages of the Quran and placed it before him. He lifted it up to see the following ayah,

سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ، وَهُوَ الْعَزِيزُ الْحَكِيمُ

'Whatever is in the heavens and in the earth glorify Allah ﷻ; and it is He the Esteemed one, the Wise.'

(Surah Al-Hadid, Verse 1)

Hadrat Umar رضي الله عنه was beginning to experience a revolution in his life with each word of the ayah conveying a new sense of truth in him. His body was shivering as he read the verse, and when he reached the ayah,

آمِنُوا بِاللَّهِ وَرَسُولِهِ

'Believe in Allah ﷻ and His Messenger ﷺ.'

(Surah Al-Hadid, Verse 7)

Hadrat Umar رضي الله عنه uncontrollably called out the kalima of Islam and became a Muslim. He subsequently went to the house of Hadrat Arqam bin Arqam رضي الله عنه where Rasoolullah ﷺ was at the time, knocked on the door and waited. Those inside then looked through the peep-hole to find Hadrat Umar رضي الله عنه standing before them with a sword in his hand. In terror, none could muster the courage of opening for him, until Hadrat Hamza رضي الله عنه said, "Let him in. If he comes with good intent, he'll be welcomed. Otherwise, that same sword he carries will be instrumental in slaying his head." Thus, the door was opened and, as Hadrat Umar رضي الله عنه stepped in, Rasoolullah ﷺ himself advanced forward and held him by the shoulders, saying, "O Son of Khattab, publicly announce your acceptance of Islam!" Hadrat Umar رضي الله عنه replied by loudly proclaiming the Kalima again. When Rasoolullah ﷺ heard this, he became overwhelmed with joy and announced the takbeer. "Allahu Akbar!", was said so loud by those present that the mountains of

Makkah began to tremble. Hadrat Umar ؓ said, "Ya Rasoolallah ﷺ! Why do we secretly perform ibaadah? Let's perform it in the haram of the Ka'ba. By Allah ﷻ! I will now openly declare my acceptance of Islam to all gatherings against Islam I was part of before accepting it." The Holy Prophet ﷺ then marched to the Ka'ba with two lines of people, including Hadrat Hamza ؓ and Umar ؓ with the latter in front. He entered the haram in this glorious fashion and performed salaah there, after which Hadrat Umar ؓ announced his embracement of Islam to the Kuffaar. The disbelievers instantaneously cornered him and began to throw their punches at him, but received a few blows as well. When this fiasco of the beating of his nephew (Hadrat Umar ؓ) was seen by Abu Jahl, and he was told of Hadrat Umar's ؓ acceptance of Islam, he proceeded to the hateem of the Ka'ba and said, "I take Umar ؓ under my protection," which resulted in the Kuffaar withdrawing from the struggle. Hadrat Umar ؓ states, "I should always fight with the Kuffaar after becoming muslim and was struck by them as well, until Islam triumphed over them by the power of Allah ﷻ." (*Zarqa'ini ala-Mawaahib, Vol. 1, Pg. 272*)

Another documented incident contributing to Hadrat Umar's ؓ acceptance of Islam follows: He narrates, "I was once near the idols of the Quraish, before my embracing of Islam. Someone had slaughtered a calf and sacrificed it in the name of the idols when a voice was heard saying,

يَا جَلِيحُ أَمْرٌ نَجِيحٌ رَجُلٌ فَصِيحٌ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

'O open enemies! A successful person will soon appear and very eloquently declare 'There is no god but Allah ﷻ.'

Those close at hand panicked and ran away while I chose to remain behind and find the one responsible. I then unexpectedly heard the voice again,

يَا جَلِيحُ أَمْرٌ نَجِيحٌ رَجُلٌ فَصِيحٌ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

'O open enemies! A successful person will soon appear and very eloquently declare 'There is no god but Allah ﷻ.'

This time, there was no one present near the idols but me."

Immediately after this, Rasoolullah ﷺ announced his prophethood and Hadrat Umar ؓ became greatly affected by what had occurred. This has also been accepted as a reason for his entering into Islam (Zarqaani, Vol. 1, Pg. 276 - Bukhari Sharif, Vol. 1, Pg. 546)

When the tyranny against him reached its peak, Hadrat Umar ؓ was taken into the protection of Aas bin Waail Sahmi (his *haleef* during the Period of Ignorance), through which he managed to escape further torment of the disbelievers. (Bukhari Sharif, Chapter Islamu Umar Vol. 1, Pg. 545)

The valley of Abu Talib (7th Year of Prophethood) During this year the discrimination against Rasoolullah ﷺ reached its zenith and he was (with his family, the Banu Haashim) exiled to a place where neither food nor drink could reach them. This boycott was imposed by leaders of the Quraish and other Kuffaar who began to notice the increasing strength of Islam, not to mention its embracement of two of society's most powerful personalities, Hadrat Umar ؓ and Hadrat Hamza ؓ. They believed this to be a means of annihilating Rasoolullah ﷺ consequently ending the legend of Islam, and agreed to the following conditions of sanction,

If Muhammad ﷺ is not surrendered by the Banu Haashim for us to execute,

- ① None shall intermarry with them,
- ② None shall conduct any business dealings with them,
- ③ All social contact will cease,
- ④ And no drink or morsel of food shall be provided to them.

The agreement was prepared by Mansoor bin Akram, signed by all the Kuffaar of the Quraish and thereafter hung in the Ka'ba. Under compulsion, Abu Talib sought refuge with the Holy Prophet ﷺ and other family members in an area known as 'The Valley of Abu Talib'. Here even the kaafer individuals of the Banu Haashim (except Abu Lahab) lived a life unsuitable for even criminals, solely in support of the

Prophet ﷺ. With no food or drink they would go on to remain there for three years and boiled and ate the leaves of trees in it's severity. Children cried themselves to sleep in hunger. To ensure that no food was supplied, the disbelievers also posted guards around the valley. (Zarqaani ala-Mawaahib, Vol. 1, Pg. 278)

For three consecutive years this immorality was endured by Rasoolullah ﷺ and the Banu Haashim until certain soft-hearted people of the Quraish began a movement to break the pact hung in the Ka'ba. Thus, Hishaam bin Amr Aamri, Zuhair bin Abi Umayya, Mutim bin Adi, Abul-Bakhtari, Zamah bin Aswad and others gathered near it, and Zuhair (the grandson of Abdul-Muttalib ﷺ) spoke, "O people, where's the fairness in us eating our stomach's full while the innocent children of the Banu Haashim cry in hunger and thirst?! Oath on Allah ﷻ, I won't rest until I tear down this agreement and step on it with my very own feet!" Abu Jahl retorted, "Careful! It won't be touched by you!", but he was then confronted so threateningly by Zamah that it immediately hushed him, being rebuked by Mutim bin Adi and Hishaam bin Amr as well. Abul-Bakhtari then clarified his stance, saying, "Abu Jahl, we weren't happy with this horrific agreement before, nor shall we be now or henceforth." The gathering was also attended by Abu Talib, who said, "My nephew Muhammad ﷺ has said that worms have eaten the entire agreement besides the name of Allah ﷻ. So, I suggest you look at it to see if this is true or not. If it is, we'll throw the remainder of it away and forget the agreement. If not, I will definitely hand Muhammad ﷺ over to you." Mutim bin Adi hurried into the Ka'ba after hearing this, to find the parchment indeed eaten by worms save wherever the name of Allah ﷻ appeared! He then threw the remainder away. A few young and valiant individuals of the Quraish were then sent to the valley, and brought each member of the Banu Haashim back to their homes in complete safety, during the 10th year of prophethood. The retribution of Allah ﷻ against Mansoor bin Akram (the writer of the agreement) descended to such an extent that he was unable to use the hand used to draft the agreement until his death. (Madaarijun-Nubuwwah, Vol. 2, Pg. 42)

The Year of Grief (10th Year of Prophethood) For a few days after returning to his home, Rasoolullah ﷺ was not harassed by the Kuffaar.

His uncle Abu Talib became ill eight months later and finally passed away.

His death was a great sadness to Rasoolullah ﷺ as he had bravely helped the Prophet ﷺ through every ordeal; confronting his enemies and nurturing him during his childhood with unimaginable love.

The death of Abu Talib During the sickness before his death Rasoolullah ﷺ approached Abu Talib and said, "Beloved uncle, read the kalima. It's the very same kalima through which I may supplicate Allah ﷻ for your forgiveness." He was surrounded at that time by Abi Jahl and Abdullah bin Abi Ubai, who inquired, "O Abu Talib, are you going to abandon Abdul-Muttalib's religion?", and continued to converse with him. As a result, Abu Talib did not recite the kalima - his last words being, "I'm on the religion of Abdul-Muttalib." Rasoolullah ﷺ was saddened by this and said, "I'll continue to ask for his forgiveness until Allah ﷻ prevents me from doing so", with the following verse then being revealed by Allah ﷻ,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا

أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

'It is not worthy for the Prophet ﷺ and the believers to ask for forgiveness for associators, even for they be relatives, after it has been made clear to them that they are men of hell.'

(Surah Tauba, Verse 113)

(Bukhari Sharif, Vol. 1, Pg. 548)

Demise of Hadrat Bibi Khadija With sorrow still residing in the heart of Rasoolullah ﷺ after the death of Abu Talib, Sayyidah Khadija ﷺ passed away just three days later (or 5, in another narration). She was the second after Abu Talib to sacrifice mind, body and soul for the Prophet ﷺ, and was a comforter to him in every calamity he faced. She was his supporter when around him were none. Thus, the demise of both her and Abu Talib brought tremendous grief to Rasoolullah ﷺ which ultimately led him to name that year as 'Aamul-Huzn' (The year of

of grief).

Bibi Khadija ؓ passed away in Ramadaan during the 10th year of prophethood at the age of 65, and was buried in Hajoon (Jannatul-Ma'la, Makkah). Rasoolullah ؐ himself went in her grave and rested her in it with his blessed hands. (*Zarqaani, Vol. 1, Pg. 296*)

VISIT TO TAA'IF & SURROUNDING AREAS

After experiencing great obstinacy and rebellion from the inhabitants of Makkah in not accepting his message, the Holy Prophet ؐ began to turn his attention towards the areas near to Makkah to spread the deen of Islam. As a result, he traveled to Taa'if accompanied by his servant, Hadrat Zaid bin Haaritha ؓ, which was a place of the rich and affluent wherein the family of 'Umair' led all tribes who lived there. This family consisted of three brothers: Abdyaalail, Mas'ood and Habeeb, who were all visited by the Prophet ؐ and invited to Islam. As a reply, they refused, insulted and slandered him; later amassing a group of indecent citizens to follow and throw stones at him. The injury caused to his blessed feet had soaked his socks and shoes in blood. When the pain became horrendously unbearable, Rasoolullah ؐ sat down to rest, only to again be picked up at the shoulders by these ruffians. He then continued to walk as the stones were thrown once more, amidst swearing, mocking and insulting. Hadrat Zaid bin Haaritha ؓ tried to his fullest to prevent the stones from hitting Rasoolullah ؐ, yet the bombardment that ensued was sadly too much for him and he also became drenched in blood and brutally injured from them. Both eventually found refuge in a garden of grapes which was owned by an infamous kaafir of Makkah, Utba bin Rabia. Though they were disbelievers, he and his brother (Shaiba bin Rabia) felt pity for the Holy Prophet ؐ, allowed him to stay and sent a bunch of grapes to him via a christian slave named Adaas. When he recieved it, Sayyiduna Rasoolullah ؐ said '*Bismillah*' and began to eat, which surprised Adaas saying, "No one says that in these areas." Rasoolullah ؐ then asked, "Where's your homeland?" He replied, "I'm from a city called Nainwar." Rasoolullah ؐ then said, "That is the city of Hadrat Yunus bin Matha ؑ. He was also a prophet like me." Hearing this, Adaas began to kiss the hands and feet of the Prophet ؐ, and immediately

recited the kalima to become a Muslim. (*Zarqaani ala-Mawaahib*, Vol. 1, Pg. 300)

During this undertaking, Rasoolullah ﷺ also traveled to a place called Nakhla. There, while in *tahajjud* salaah, a group of jinns journeyed from Nasabeen overheard the Quran being recited and accepted Islam. They then returned to their faction and related the incident, causing an influx of jinns to enter Makkah and embrace the religion of Allah. The Quran has mentioned this occurrence in the initial verses of Surah Jinn. (*Zarqaani, Vol. 1, Pg. 303*)

The Prophet ﷺ spent a few days in Nakhla before proceeding to Hudaibiyah where he sent a message to the distinguished leader of the Quraish, Mutim bin Adi, to take him under his protection. It was a tradition of the Arabs to provide security to whoever requests it, even if it be their greatest enemy. Hence the Quraishi leader obliged, and, while flanked by his sons, proceeded on horseback to the haram with the Holy Prophet ﷺ by his side, and announced, "I have taken Muhammad ﷺ under my protection." Rasoolullah ﷺ then kissed the Hajr-e-Aswad, performed tawaaf of the Ka'ba and read salaah. Armed with swords, Mutim and his sons later escorted him safely back to his home. (*Zarqaani, Vol. 1, Pg. 306*)

Some time after this, he ﷺ was asked by Hadrat Aisha Siddiqah (r.a.) "Rasoolallah ﷺ, was there ever a day more distressing to you than the Battle of Uhud?" He answered, "Yes, my journey to Taa'if - I had gone there to invite one of their leaders, Abdyaail, to Islam. He angrily rejected it and sent some immoral people of his area to swear, injure and throw stones at me. Disheartened by this, I bowed my head and continued to walk, reaching 'Qarnuth-Tha'aalib' in this condition. There I raised my head and saw a cloud giving shelter from above. Hadrat Jibrael (r.a.) spoke from it saying, "Allah ﷻ has heard your statements and reactions of your people. The angel of the mountains is present to serve you." Rasoolullah ﷺ further states, "The angel of the mountains made *salaam* and said, "O Muhammad ﷺ, Allah ﷻ has witnessed the conduct of your nation against you and has sent me in your service. Order, and I will do as you please. Within me is the ability to cast down the mountains of 'Abu Qais' and 'Qaiqa'aan' upon the disbelievers."

according to your desire.” Rasoolullah ﷺ replied, “No, I am in hope that people will appear from their descendants who will worship Allah ﷻ alone and not others.” (*Bukhari Sharif, Vol. 1, Pg. 458 & Zarqaani, Vol. 1, Pg. 297*)

Propagation of Islam amongst tribes It was the practice of Rasoolullah ﷺ to propagate Islam to the tribes of distant places who gathered in Makkah for Hajj, approaching them personally to invite them. He should also attend the various fairs of the Arabs for which many diverse tribes would travel far distances for (e.g. Ukaaz, Majna and Zul-Majaaz fairs), attended by the Mahaarib, Fuzaanah, Gisaan, Marah, Saleem, Abas, Nadr, Kunda, Kalb, Azrah, Hadaarmah tribes etc. Unfortunately, he was also followed by his uncle, Abu Lahab, wherever he went, who interfered with his efforts by shouting, “He has turned away from his religion” and “He’s a liar!” (*Zarqaani, Vol. 1, Pg. 309*)

Once, Rasoolullah ﷺ was accompanied by Hadrat Abu Bakr Siddique ؓ when he approached the Banu Zahl bin Shaibaan to invite them to Islam. Its leader, Mafooq, asked, “Quraishi brother! What do you invite people towards?” Rasoolullah ﷺ replied, “That Allah ﷻ is one and I am his Messenger”, and began to read several verses of Surah An’aam. Those present were deeply moved by this, but regretfully said, “How can we abandon the religion we’ve followed for centuries in the blink of an eye? We’re also the subjects of the king of Persia and have sworn loyalty to him alone.” Nevertheless, the Prophet ﷺ commended them for their honesty and said, “Allah ﷻ is the Helper and Protector of His religion, Islam.” (*Raudul-Unf with reference to Seeratun-Nabi*)

CHAPTER FIVE

ARRIVAL OF RASOOLULLAH IN MADINA

The original name of Madina was 'Yathrib' - becoming known as Madinatun-Nabi (or simply, Madina) after Rasoolullah's decision to reside there. It is historically an ancient city occupied by the tribes of Khazraj and certain jews during the time Rasoolullah announced his prophethood. The Aus and Khazraj were idol-worshippers just as the Kuffaar of Makkah were, while the jews were 'The People of the Book'. The two former factions lived united in harmony until, as is common in Arab history, fighting broke out between them, which eventually ended at 'The War of Biaath'. Its outcome was that almost every brave individual of both sides was murdered during combat, weakening their might and enabling the Jews to suppress both adversaries by also becoming more educated, despite few in number.

After accepting Islam and practicing upon the teachings of Rasoolullah, all prior conflicts between the Aus and Khazraj came to an end, with both beginning to live in unison again. They were given the title 'Ansaar' by the Holy Prophet for their help rendered towards Islam and muslims, which is a service also mentioned in the Holy Quran. According to Shariah, their love is essential in one becoming a true mu'min.

Why Islam spread in Madina Due to their association with the Jew, the Aus and Khazraj tribes did believe in the appearance of Allah's final messenger even though they were idol-worshippers. The Jews of Madina would say, "When the final Messenger arrives, we will join him and destroy the idol-worshippers", awaiting the Final Prophet together with the Christians.

As usual, in the 11th year of prophethood, Rasoolullah ﷺ visited Mina to preach Islam to the tribes concentrated there during Hajj. He was once present in Aqbaa (the area upon which Musjidul-Aqbaa currently lies) when 6 individuals of the Khazraj tribe approached him. Rasoolullah ﷺ asked of their names and family background, thereafter reciting a few verses of the Holy Quran and invited them towards Islam. Impressed by this reading and invitation, the six present then said amongst themselves, "The Final Messenger whom the jews have been waiting for has indeed appeared; and he is Muhammad ﷺ. We shall not let them have the honour of accepting Islam before us." Saying this, they embraced Islam and returned to Madina to convey the message of Allah ﷻ to their families and tribesmen. These six individuals were,

- ❖ Hadrat Abul-Hatheem bin Teehann ﷺ
- ❖ Hadrat Lubaama As'ad bin Zaraarah ﷺ
- ❖ Hadrat Auf bin Haarith ﷺ
- ❖ Hadrat Raafi' bin Malik ﷺ
- ❖ Hadrat Qutbah bin Aamir bin Hadeedah ﷺ
- ❖ Hadrat Jabir bin Abdullah bin Rabaab ﷺ

(Madaarijun-Nubuwwah, Vol. 2, Pg. 51 & Zarqaani, Vol. 1, Pg. 310)

The first Bai'at-e-Aqbaa During the 12th year of prophethood, twelve individuals secretly accepted Islam in the valley of Mina (Aqbaa), and history recalls this *bai'at* upon Rasoolullah's ﷺ hands as the first 'Bai'at-e-Aqbaa'.

They also requested the Prophet ﷺ to appoint someone who could teach them the laws of Islam. Thus, Hadrat Mus'ab bin Umair ﷺ was sent to Madina, spreading the deen of Allah ﷻ from door to door amongst the Ansaar whilst residing in the house of Hadrat As'ad bin Zaraarah ﷺ. This resulted in a few new people embracing Islam daily, with the religion of Allah ﷻ now spreading vigorously from Madina to

as far off as Qubaa.

The leader of the Aus tribe was Hadrat Sa'ad bin Mu'aaz ؓ, an exceedingly courageous and commanding personality. He initially showed disinterest when invited to Islam by Hadrat Mus'ab bin Umayr ؓ but later became fascinated after hearing a recitation of the Holy Quran. Subsequent to his acceptance, the tribe of Aus followed him and also became Muslims.

The 12th year of nubuwwah was also the year in which (according to the unanimous belief of the Ulema) Rasoolullah ﷺ traveled with his physical body on Me'raaj, and wherein the five daily salaah were made compulsory. A detailed explanation of Me'raaj shall be mentioned in the Chapter of *Mu'jizaat* (Miracles).

The second Bai'at-e-Aqbaa The second bai'at in Aqbaa took place in the 13th year of prophethood when tribes had gathered for Hajj. Approximately seventy-two people secretly gave their allegiance on the blessed hands of Rasoolullah ﷺ and pledged to sacrifice their lives for the protection of Islam. Also present in this gathering was Hadrat Abbas, the uncle of the Prophet ﷺ, who had not accepted Islam thus far. He said to the people of Madina, "Muhammad ﷺ is certainly a respected individual of the Banu Haashim and we've always protected him from his enemies. If you wish to take him to your city then listen! Protect him with your lives and I'll have no objection. If not, separate yourselves from him and allow us to offer our safety!" An enraged Bar'aa bin Aazib ؓ replied, "We've been brought up under the shadow of swords!", a statement immediately followed by Hadrat Abul-Hatheem ؓ, who said, "Ya Rasoolallah! We'll sever our relations with the Jews after this, and do not wish for the Prophet ﷺ to leave us after Allah ﷻ grants Islam dominance." Hearing this, Rasoolullah ﷺ smiled and said, "Be assured that your blood is my blood; and believe me when I say, my life and death shall be with you. I am yours and you are mine. Your enemy is my enemy, and your friend, mine." (*Zarqaani ala Mawaahib, Vol. 1, Pg. 317 & Seerat ibn Hishaam, Vol. 1, Pg. 441-2*)

The Ansaar were also told by either Hadrat Sa'ad bin Zaraarah ؓ or Abbas bin Nudlaah ؓ while offering bai'at, "My brethren, are you

aware of what you're pledging allegiance for? Know that this is unquestionably a declaration of war with the Arab and non-Arabs." They replied, "Yes, we're aware of this." Rasoolullah ﷺ then appointed 12 leaders from them - 9 of the Khazraj tribe and 3 from the Aus. Their names are as follows,

Khazraj Tribe

- ① Abu Amaama As'ad bin Zaraarah ﷺ
- ② Sa'ad bin Rabee' ﷺ
- ③ Abdullah bin Rawaaha ﷺ
- ④ Raafi' bin Malik ﷺ
- ⑤ Bar'aa bin Ma'roor ﷺ
- ⑥ Abdullah bin Amr ﷺ
- ⑦ Sa'ad bin Ubaadah ﷺ
- ⑧ Munzir bin Umar ﷺ
- ⑨ Ubaadah bin Thaabit ﷺ

Aus Tribe

- ① Usaid bin Hudair ﷺ
- ② Sa'ad bin Khathimah ﷺ
- ③ Abul-Hatheem bin Teehann ﷺ

(Zarqaani ala-Mawaahib, Vol. 1, Pg. 317)

The Ansaar thereafter dispersed into their respective camps. During the following morning, the Quraish came to know of this pledge and

proceeded directly to the people of Madina, angrily enquiring, "Have you declared war against us by joining Muhammad ﷺ?!" A few companions of the Ansaar who had not yet accepted Islam denied this, which pacified them enough to leave. After some investigation, however, the word had spread again, leading the Quraish to demand the arrest of all those involved in the allegiance. The only person ultimately captured was Hadrat Sa'ad bin Ubaadah ؓ who was later taken back to Makkah. When news of this reached Jubair bin Mut'im and Haarith bin Harb, they asked the Quraish of his freedom lest their trade route to Shaam (Syria) be put in jeopardy, and he was therefore released and returned to Madina safely. (*Seerat ibn Hishaam, Vol. 4, Pg. 449-50*)

Migration to Madina As Madina became a city wherein Islam and its followers began to flourish, Rasoolullah ﷺ gave a general command to his companions to migrate towards the city from Makkah. The first person to do so was Hadrat Abu Salmah ؓ, followed by a continuous stream of people. The Kuffaar attempted to halt the migration after becoming aware of this, yet many muslims secretly continued to do so, the only ones remaining behind were those either unable to afford it or imprisoned. The Holy Prophet ﷺ had not made hijrat until now for he was yet being commanded to do so by Allah ﷻ, keeping two of his beloved companions (Hadrat Abu Bakr ؓ and Hadrat Ali ؓ) behind as well.

The conference of the Kuffaar The disbelievers began to grow anxious after noticing the spread of Muslims from Makkah to Madina, even more so after realizing that the Muhaajireen were being happily welcomed in the city and granted refuge by the Ansaar. The fear of Sayyiduna Rasoolullah ﷺ relocating to that area, amassing an army and attacking them began to be a great concern to them. Thus, the Quraish convened a major conference in Darun-Nadwah (their Court of Arbitration); wherein the most significant and prominent of Makkah society were present, including Abu Sufyaan, Abu Jahl, Utba, Jubair bin Mut'im, Nudr bin Haarith, Abul-Bakhtari, Zumah bin Asad, Hakeem bin Jazaam and Umayya bin Khalf etc. Amongst the leaders of the Quraish was also Shaitaan in the form of an old man. When asked of his family background by the Quraish, he replied, "I'm a shaikh of Najd, coming here to present my opinion to you." They thereafter included

him in the meeting and began its proceeding. As the discussion of Rasoolullah ﷺ took place, a suggestion was made by Abul-Bakhtari to have the Prophet ﷺ besieged in a room with his hands and legs tied, being given food from a small hole. The 'Najdi Shaikh' responded, "This isn't a good idea. His followers will sacrifice life and limb for his freedom after coming to know of this."

This was followed by another suggestion made by Abul-Aswad Rabia bin Amr Aamiri, who said, "We should exile him from Makkah to another city, saving us from his preaching of Islam and reading of the Quran." An infuriated Najdi Shaikh retorted, "Allah's ﷻ curse is on your idea! Don't you know the sweetness and effectiveness of Muhammad's words?! Oath on Allah, if you send him to another city he'll gain the support of the entire Arabian Peninsula through his magical way of speech and return with his army against you! Then after gaining victory - which is inevitable - he'll be the master and you all slaves. This is not an option."

It was then said by Abu Jahl, "People! I think I have a solution which no one's thought of yet." The conference eagerly enquired as to what it was, when Abu Jahl finally said, "A man from every tribe should each sever Muhammad with a sword and effectively kill him - then every tribe will be held responsible and the Banu Haashim will be unable to wage war against all of us in revenge, having to accept compensation for it instead...and the amount to be paid can be shared by the tribes." Hearing this devilish scheme, the Shaikh of Najd joyfully howled, "This is a plan! No other plan can be accepted but this!" Hence, all present accepted the proposal of Abu Jahl, terminated the meeting and returned home. The incident has also been mentioned in the Holy Quran,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَ

يَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۚ وَاللَّهُ خَيْرُ الْمَكِيرِينَ

And (O beloved Prophet ﷺ!) remember when the infidels were plotting against you, to confine you or to slay or to drive you forth. And they were plotting their own and Allah ﷻ was planning His Own; and Allah's ﷻ plan is the best.

(Surah Anfal, Aayat 30)

Further on is the secret planning of Allah ﷻ, and the manner in which He saved His Beloved ﷺ and destroyed the scheme of the Kuffaar.

(Ibn Hishaam)

The Prophet's hijrat to Madina After this arranged conference Hadrat Jibraeel عليه السلام descended upon the Prophet ﷺ bearing the commandment of Allah ﷻ - "O My Beloved Prophet ﷺ! Do not lie on your bed tonight; this is the night when you will perform hijrat to Madina." He then immediately proceeded to the house of Abu Bakr Siddique رضي الله عنه at exactly mid-day, and upon entering, asked of him to request privacy from his family due to an urgent matter needing to be discussed. He replied, "Ya Rasoolallah ﷺ, there is no one present here but your wife (the Holy Prophet ﷺ had married Sayyidah Aisha رضي الله عنها, the daughter of Hadrat Abu Bakr Siddique رضي الله عنه, by that time)." Rasoolullah ﷺ then said, "Abu Bakr رضي الله عنه, my Lord has allowed me to perform hijrat." The Sahaabi asked for him to be taken with and was allowed to thereafter offering Rasoolullah ﷺ one of two camels which he'd begun to feed four months before in preparation for hijrat. He replied, "I accept, but wish to pay you for it", resulting in the companion of the Prophet ﷺ unwillingly having to accept his recompense. The food and goods for travel were arranged by Bibi Asma رضي الله عنها, as her sister, Sayyidah Aisha رضي الله عنها was young at the time. She placed the food into a carry-case and divided the belt of her waist in two; fastening the case with one end and closing the mouth of a leather bag filled with water with the other. It was for this that she had gained the title 'The possessor of two girdles.'

The Holy Prophet ﷺ then employed a kaafir by the name of Abdullah bin Uraiqiz (a specialist in tracking roads) to bring the two camels of Hadrat Abu Bakr رضي الله عنه to the cave of Thoor after three nights, and thereafter returned home. (Bukhari Sharif, Vol. 1, Pg. 553-4, Chapter Hijratun-Nabi)

The siege of the Prophet's house His house was later surrounded by the Kuffaar (as planned in the gathering of Darun-Nadwah), who waited in anticipation for Sayyiduna Rasoolullah ﷺ to fall asleep in order that they may attack and finally kill him. The only other person in the house

at that time was Hadrat Ali ؑ, and so were the belongings of the Kuffaar of Makkah (in spite of being open enemies, they would nevertheless still entrust Rasoolullah ﷺ with their valuables and goods!). He said to Hadrat Ali ؑ, "Cover yourself with my green sheet and sleep on my bed, and after I leave, return these belongings back to their owners from the Quraish and migrate to Madina."

Though Hadrat Ali ؑ knew the plan of the Kuffaar and the apparent situation they were in, he was nevertheless assured of his life by this command of the Prophet ﷺ - knowing that he will not be killed after being told to migrate later on. Thus, he peacefully slept until dawn upon the bed which Rasoolullah ﷺ was commanded not to, and for this would proudly say,

وَقَيْتُ بِنَفْسِي خَيْرَ مَنْ وَطِئَ التَّرَى

وَمَنْ طَافَ بِالْبَيْتِ الْعَتِيقِ وَبِالْحِجْرِ

*I risked my life for the greatest person walking on this earth,
One more elevated than those who circle the Ka'ba and Hateem*

رَسُولُ إِلَهٍ خَافَ أَنْ يَمَكُرُوا بِهِ

فَنَجَّاهُ ذُو الطَّوْلِ الْإِلَهُ مِنْ الْمَكْرِ

*The Prophet ﷺ feared the deceit of Makkah's Kuffaar,
But was saved by Allah ﷻ from their deception
(Zarqaani ala-Mawaahib, Vol. 1, Pg. 322)*

After requesting Hadrat Ali ؑ to sleep on his bed, Rasoolullah ﷺ then exited the house carrying a handful of sand and, while reciting the initial verses of Surah Yaseen, proceeded to place some of the sand upon heads of the Kuffaar who were in wait for him - allowing him to escape in this manner. The Kuffaar were completely unaware of this and were later told by another individual (not amongst those who had besieged the house) of Rasoolullah's ﷺ escape and his placing of sand upon them. After feeling their heads, they indeed found sand and dust to be there.
(Madaarijun-Nubuwwah, Vol. 2, Pg. 57)

Rasoolullah ﷺ continued to Kharooraah (an area from which the Ka'ba

can be seen) and said, "O City of Makkah! You're the most beloved city in the world to me. Had I not been driven out from you by my people, I would choose nowhere else to reside." While walking, Hadrat Abu Bakr ؓ turned back to notice the footprints left behind and saw that the blessed feet of Rasoolullah ﷺ were injured. Knowing that the Kuffaar would inevitably search for them and that these factors would be pivotal in their success, he then proceeded to carry Rasoolullah ﷺ on his shoulders, crossing terrain of sharp stones and piercing thorns along the way, until finally reaching the cave of Thoor. (*Madaarijun-Nubuwwah*, Vol. 2, Pg. 58)

The Sahaabi entered the cave and first began to clean it - tearing his clothes to cover the holes inside, after which Rasoolullah ﷺ entered, placed his head upon the lap of Hadrat Abu Bakr ؓ and fell asleep, whilst the Companion blocked a hole with the heel of his feet. Inside was a snake who bit Hadrat Abu Bakr ؓ several times in hope of coming out, yet he did not move in fear of Rasoolullah's ﷺ sleep being disturbed. Finally, tears from the pain of the stings fell onto the blessed cheeks of Rasoolullah ﷺ, who awoke to find him crying. Rasoolullah ﷺ asked about this and was told, "Ya Rasoolallah ﷺ! A snake has bitten me." The Holy Prophet ﷺ then placed his blessed saliva on the wound upon hearing this, causing the pain to immediately cease. Both would spend approximately three nights in the cave, with the young son of Hadrat Abu Bakr ؓ (Hadrat Abdullah ؓ) sleeping at its entrance all night. He used to go to Makkah at the break of dawn and gather information of the Kuffaar's plans, returning to inform the Prophet ﷺ at dusk, while Hadrat Aamir bin Fuhaira ؓ (the slave of Hadrat Abu Bakr ؓ) would round up a few goats at a latter part of the night and take them to the cave, where he milked them and gave Rasoolullah ﷺ and Hadrat Abu Bakr ؓ to drink. (*Zarqaani ala-Mawaahib*, Vol. 1, Pg. 339)

Before their coming to the cave of Thoor, the Kuffaar who surrounded Rasoolullah's ﷺ house for the entire night later entered during the morning to find none but Hadrat Ali ؓ inside. They allowed him to leave and began to thoroughly search Makkah and its surrounding areas for Rasoolullah ﷺ and even reached the cave of Thoor in their efforts, but chose not to enter within as Allah ﷻ had placed a 'guard of safety' at its entrance. At the mouth was a spider who had spun his web across it.

and on another side an egg laid by a pigeon, causing the Kuffaar to say amongst themselves after seeing this, "The spider and pigeon wouldn't have done this if there were people inside." While hearing their footsteps, Hadrat Abu Bakr رضي الله عنه became afraid and said, "Ya Rasoolallah ﷺ! Our enemies are so close to us. They'd see us just by looking at their feet." He replied,

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

'Grieve not, no doubt Allah ﷻ is with us'
(Surah Al-Tauba, Verse 40)

Allah ﷻ then sent His tranquility to Hadrat Abu Bakr رضي الله عنه which caused him to become absolutely fearless. It was this quality of the khalifa that was praised by Hadrat Hasaan bin Thabit رضي الله عنه, who said in the following,

وَتَأْنِي أَتْنَيْنِ فِي الْغَارِ الْمُئِيفِ وَقَدْ

طَافَ الْعُدُوُّ بِهِ إِذَا صَاعَدَ الْجَبَلَا

'And the second of the two climbed the mountain to the elevated cave, whilst enemies searched for them'

وَكَانَ حَبُّ رَسُولِ اللَّهِ قَدْ عَلِمُوا

مِنَ الْخَلَائِقِ لَمْ يَعْدِلْ بِهِ بَدَلَا

'He is the beloved of Rasoolullah ﷺ, who likened none else to him (Hadrat Abu Bakr رضي الله عنه); a reality known by all of creation.'

On Monday the 1st of Rabiul-Awwal (after four days), the Holy Prophet ﷺ finally exited the cave of Thoor, with Abdullah bin Uraiqiz (employed by him as a guide) arriving with the two camels as agreed. Rasoolullah ﷺ sat upon one while Hadrat Abu Bakr رضي الله عنه and Aamir bin Fuhaira رضي الله عنه sat on the other, both being led by Abdullah bin Uraiqiz as he walked ahead. They chose the lesser-traveled route of the seaside and avoided the general path to Madina.

Reward of 100 camels Meanwhile, the Kuffaar of Makkah had offered a reward of one-hundred camels to the person who arrests and brings back Sayyiduna Muhammad ﷺ to Makkah, a challenge undertaken by

greedy individuals who then began to search for him.

The she-goat of Umme Ma'abad Rasoolullah ﷺ reached the house of Umme Ma'abad, 'Aatika bint Khaalid Khazaaiah, on the second day of travel, in an area called Qadeer. She was an old and frail woman who used to sit by her veranda while offering food and water to the travellers that passed by. Rasoolullah ﷺ wished to purchase some food from her, though, unfortunately, she had none to offer. He then noticed a well-known goat close to her home and asked if it gave milk. "No", she replied, and was then asked, "Do you mind if I try?" After being granted permission, Rasoolullah ﷺ said *Bismillah* and thereafter touched the goat, which became full of milk as soon as his blessed hands came into contact with it. He was then able to fill every utensil of Umme Ma'abad with milk, and with all then drinking to their heart's content. After witnessing this mu'jiza of Rasoolullah ﷺ, Umme Ma'abad and her entire family then accepted Islam. (*Madaarijun-Nubuwwah, Vol. 1, Pg. 346*)

It has been reported that this goat remained alive until the 18th year of hijrat continuously giving milk. It even gave milk in the famous 'Year of Ramaad (Drought)' during the khilaafat of Hadrat Umar ﷺ, when other animals could not. (*Zarqaani ala-Mawaahib, Vol. 1, Pg. 346*)

The horse of Saraaqah As the Holy Prophet ﷺ left the house of Umme Ma'abad ﷺ, a famous and experienced horse rider of Makkah, Saraaqah bin Malik bin Ja'sham, could be seen accelerating towards them. On reaching, he intended to attack Rasoolullah ﷺ but fell to the ground as his horse became vicious against his will. A dua made by Rasoolullah ﷺ then caused his horse to sink to its knees in the sand, which made Saraaqah begin to tremble in fear from this miracle. He pleaded to be saved - a plea to the Mercy unto all Creation, Sayyiduna Muhammad ﷺ; who then took pity on him and made a second dua causing the horse to be released from the sand. Saraaqah thereafter asked for a 'guarantee of safety' from the Prophet ﷺ, who ordered Hadrat Aamir bin Fuhaira ﷺ to have it written out. After storing it in his arrow-case, he then rode back to Makkah and said, "I'd searched everywhere but couldn't find him" to anyone who asked about the Prophet ﷺ. (*Bukhari Sharif, Vol. 1, Pg. 554, Chapter Hijratun-Nabi*)

Though he didn't accept Islam at the time, Saraaqah was greatly impressed by this mu'jiza of Rasoolullah ﷺ, which was a proof to the truthfulness of Islam. When Rasoolullah ﷺ set camp at Ja'aranah (after the battles of Taa'if, Hunain and the Conquest of Makkah), he brought that very same guarantee written to him on the instruction of the Prophet ﷺ, and with a large group of tribe-members, accepted Islam. (*Dalaailun-Nubuwwah, Vol. 2, Pg. 15 & Madaarijun-Nubuwwah, Vol. 2, Pg. 62*)

This was the very Saraaqah bin Malik ؓ who was once asked by Rasoolullah ﷺ, "O Saraaqah! How shall you feel when you will be given the bangles of Kisra (the King of Persia) to wear?" (asking this from his knowledge of the unseen). Years later, during the khilaafat of Hadrat Umar ؓ, Persia was conquered and the bangles of Kisra were brought in front of the khalifa. He handed them to Hadrat Saraaqah ؓ and said, "O Saraaqah! Praise Allah ﷻ who has granted you the bangles of Kisra to wear", thus fulfilling the message of Rasoolullah ﷺ. The Sahaabi later passed away in 24 AH during the khilaafat of Hadrat Uthman ؓ. (*Zarqaani ala-Mawaahib, Vol. 1, Pg. 246-7*)

The flag of Buraidah Aslami While Rasoolullah ﷺ was approaching Madina, he was also confronted by Buraida Aslami, a man who advanced upon him along with 60 other riders of the Bani Sahm. Fueled by the greed of the Kuffaar's reward, Buraida had committed himself to arresting the Prophet ﷺ and asked who he was. Rasoolullah ﷺ replied, "Muhammad son of Abdullah ؓ, I am the Messenger of Allah ﷻ." The beauty and appearance of the Holy Prophet ﷺ made such an affect on him that he immediately embraced Islam, saying, "Ya Rasoolallah ﷺ, it's my wish that the Prophet ﷺ enters Madina rasing a flag," thereafter untying his turban, wrapping it around his spear and traveling before the Prophet ﷺ as his flag-bearer. When Buraida later asked, "Ya Rasoolallah ﷺ, where will you stop in Madina?" He replied, "My camel is ordered by Allah ﷻ. Wherever it stops is the place where I will stay." (*Madaarijun-Nubuwwah, Vol. 2, Pg. 62*)

The expensive clothes of Hadrat Zubair Incidentally, Rasoolullah ﷺ

also met with his cousin, Hadrat Zubair bin Awwam ؓ, during the journey. He was the son of his paternal aunt, Sayyidah Safiyyah ؓ, and was returning with merchandise from Syria at that time. He presented Rasoolullah ﷺ and Hadrat Abu Bakr ؓ with valuable items of clothing as gifts; which they accepted. (*Madaarijun-Nubuwwah*, Vol. 2, Pg. 63)

The splendour of prophethood in Madina All the people of Madina including women and children, were extremely eager to meet Rasoolullah ﷺ after news of his hijrat had reached them days before. They would daily come out of their homes in the early morning and only return when the sun's heat became unbearable. One day, while returning, a Jew had spotted the procession in which Sayyidun Rasoolullah ﷺ was traveling, and announced to the Ansaar from his tower in the loudest voice, "People of Madina! The person who you've waited for daily to arrive is here!" The Ansaar became extremely happy, armed themselves with weapons and went out of their homes to welcome the King of Madina. Their cries of takbeer given could be heard throughout the entire city of Madina. (*Madaarijun-Nubuwwah* Vol. 2, Pg. 63)

Rasoolullah ﷺ stayed at the house of Hadrat Kalthoom bin Hadm ؓ (relation of Amr bin Auf), whose house was three miles from the city in the area where Musjidul-Qubaa currently lies. Consider the fortune of the people of Madina that during their life they were able to accommodate and be of service to the most beloved creation of Allah ﷻ. The Ansaar had later gathered at the house to offer their salutations to the Prophet ﷺ, where most who had performed hijrat, (including Hadrat Ali ؓ who migrated after returning everything entrusted to Rasoolullah ﷺ back to their owners), were accommodated. Hadrat Kalthoom bin Hadm ؓ remained occupied day and night with his family in assisting his respected guests. (*Bukhari Sharif*, Vol. 1, Pg. 560 & *Madaarijun-Nubuwwah*, Vol. 2, Pg. 63)

Subhanallah! It was the good fortune of the tribe of Amr bin Auf that they were given the opportunity to be hosts to the Leader of Messengers ﷺ and his Beloved Companions ؓ - the lustre emanating from the house of Kalthoom bin Hadm ؓ at that time would have surely outshone the light of the universe! From this joy and bliss experienced by having the Holy Prophet ﷺ and Sahaabah ؓ as guests, the children of Amr

Auf's tribe could have assuredly been said to say,

ان کے قدم پہ میں ثار، جن کے قدم نازنے
اجڑے ہوئے دیار کو رشک چمن بنادے

*I sacrifice myself upon his blessed feet, those that would
make a barren region the envy of the most beautiful garden seen.*

Alhamdulillah! You have read the life of Rasoolullah ﷺ in Makkah, and I now have pleasure in chronologically presenting before you his life in Madina. Brighten your heart and Imaan by reading it.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ اٰلِهِ وَ صَحْبِهِ وَ بَارِكْ وَسَلِّمْ

Abdul-Mustafa Aazmi

28th Shabaan 1395 AH

Ghousi, India

(Nb. The author was severely sick during this period of his life)

CHAPTER SIX

FIRST YEAR AFTER HIJRAT

Musjidul-Qubaa The first ever masjid was constructed in this year, at Qubaa. It was built upon land chosen by the Holy Prophet ﷺ, an area where the Amr bin Auf tribe used to previously dry their dates. Rasoolullah ﷺ also partook in physically constructing the masjid whose name famously remains, until today, as Musjidul-Qubaa. The Holy Quran has also mentioned it in the following,

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ . فِيهِ
رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا . وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

No doubt, the mosque whose foundation has been laid on righteousness from the very first day is worthy that you may stand therein. Therein are those who desire to be well purified, and Allah loves the pure.

(Surah Al-Tauba, Verse 108)

While working with the Sahaabah Kiraam ﷺ, the Prophet ﷺ lifted such weighty stones that they ultimately arched his blessed back. They would plead with him not to strain himself and leave the work to them and for a while he would in appeasing them, but could later be seen again lifting stones of the same weight. The Holy Prophet ﷺ also recited the following couplets by Hadrat Abdullah bin Rawaaha ﷺ to create a passionate and eager atmosphere,

أَفْلَحَ مَنْ بُعِثَ إِلَى الْمَسْجِدِ
وَيَقْرَأُ الْقُرْآنَ قَائِمًا وَقَاعِدًا

وَلَا يَبِيتُ اللَّيْلَ عَنْهُ رَاقِدًا

'Successful is he who helps building a masjid, recites the Quran while standing or sitting, and doesn't waste the night asleep.'
(Wafaaul-Wafaa, Vol. 1, Pg. 180)

After the construction at Qubaa, and a period of either 14 or 24 days with the tribe of Amr bin Auf, Rasoolullah ﷺ then proceeded on the day of Jumu'ah to Madina - much to the joy of its people after the news of his coming had spread. The Banu Najaar (who were the maternal family of Hadrat Abdul-Muttalib ﷺ) armed themselves and prepared two lines extending from Qubaa to Madina to welcome him. Greeting each person who had arrived to meet him and supplicating for their well-being, Rasoolullah ﷺ then entered the holy city, whose people (including children) began to greet him with the following verses,

طَلَعَ الْبَدْرُ عَلَيْنَا. مِنْ تَنْيَاتِ الْوَدَاعِ

وَجَبَ الشُّكْرُ عَلَيْنَا. مَا دَعَا لِلَّهِ دَاعِي

*A crescent-moon dawns upon us from the valley of Wadaa'!
(and) Gratitude to Allah ﷻ is necessary upon us for as long as the supplicator to Allah ﷻ supplicates,*

أَيُّهَا الْمَبْعُوثُ فِينَا. جِئْتَ بِالْأَمْرِ الْمَطَاعِ

أَنْتَ شَرَفْتَ الْمَدِينَةَ. مَرْحَبًا يَا خَيْرَ دَاعِ

*O You sent to us! You've brought a religion worthy of being followed,
and granted respect to Madina, So welcome, the best inviter!*

فَلَبِسْنَا ثَوْبَ يَمَنٍ. بَعْدَ تَلْفِيقِ الرِّقَاعِ

فَعَلَيْكَ اللَّهُ صَلَاتِي. مَا سَعَى لِلَّهِ سَاعِ

We are today adorned with Yemeni garments, though before we donned patched clothing. May Allah ﷻ send his blessings upon you until he who strives in His path continues to.

He was also welcomed by the young girls of Madina who recited the following whilst beating the duff,

نحن جوار من بني النجار

يا حبذا محمد من جار

We are the young children of the Najaar,
Fortunate to have Muhammad ﷺ as our neighbour.

Rasoolullah ﷺ was very impressed with their demonstration and asked, "Children, do you really love me?" They collectively replied, "Indeed, we do!" In extreme happiness, Rasoolullah ﷺ then smiled and said, "Indeed, I love you as well." (Zarqaani, Vol. 1, Pg. 359-60)

Hadrat Bar'aa bin Aazib ؓ (a Sahaabi of Rasoolullah ﷺ) said, "The happiness and noor which prevailed over Madina when Rasoolullah ﷺ arrived was never experienced before, and neither shall it ever be generated by another person again." (Madaarijun-Nubuwwah, Vol. 2, Pg. 65)

The house of Hadrat Abu Ayooob Ansaari Every tribe of the Ansaar who'd come to meet the Holy Prophet ﷺ held the reins of his camel and requested him to stay at their home. He humbly declined and said, "Please leave the reins of my camel, she will stop wherever Allah ﷻ wishes her to." The camel finally halted at the residence of Hadrat Abu Ayooob Ansaari ؓ, which was close to the area where Musjidun-Nabawee currently stands. By his permission, Hadrat Abu Ayooob Ansaari ؓ then removed his possessions off the Prophet's ﷺ camel and took them into his home; and thus, Rasoolullah ﷺ began to stay in the house of this Sahaabi. He was firstly offered the second storey to reside in but chose the ground floor as convenience for those who shall come to meet him. Hadrat Abu Ayooob ؓ would himself present food for the Holy Prophet ﷺ twice a day; and with his wife, have the honour of eating the leftovers - which were regarded as sacred. For barkat they would even pick the food up by following the traces of his fingers found in the plate. Hadrat Abu Ayooob ؓ maintained the strictest respect for Rasoolullah ﷺ; once, a jar of water broke on the second floor of his house, and fearing that it would leak downstairs and be an inconvenience to where the Prophet ﷺ was, he began to soak it up with the only sheet he had and thereafter used it with his wife to sleep upon afterwards. Possessing no other, they chose to rather bear the suffering

than see Rasoolullah ﷺ in difficulty instead. He was host to the Prophet ﷺ for a period of seven months until Musjidun-Nabawee and its adjoining *hujras* were constructed, when the Holy Prophet ﷺ, accompanied by his wives, began to live within the six *hujras* thereafter. (Zarqaani, Vol. 1, Pg. 357)

Hadrat Abdullah bin Salaam accepts Islam Hadrat Abdullah bin Salaam ﷺ was the most learned amongst the Jews of Madina. He narrates, "When the Prophet ﷺ entered Madina after migration he became surrounded by a crowd of visitors and well-wishers. At that time I had also gone to see him, and seeing his blessed face was sufficient enough for me to conclude that he was no imposter. He then said,

أَيُّهَا النَّاسُ أَنْشُوا السَّلَامَ وَأَطْعَمُوا الطَّعَامَ وَصَلُّوا الْأَرْحَامَ وَصَلُّوا

بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

"O People! Spread peace, feed others, be polite to your family members and pray during the night while others are fast asleep",

I'd been so impressed by the beauty of the Holy Prophet ﷺ and his manner of speech that I immediately embraced Islam." This acceptance by Hadrat Abdullah bin Salaam ﷺ was an exceptional and major incident which astounded the Jews of Madina. (Madaarijun-Nubuwwah, Vol. 2, Pg. 26)

The family of Rasoolullah in Madina Rasoolullah ﷺ once sent two of his servants, Hadrat Zaid bin Haarith ﷺ and Hadrat Abu Raafi' ﷺ, with 500 dirhams and two camels to go to Makkah and bring his family back with them to Madina (during his stay at the house of Hadrat Abu Ayoob Ansaari ﷺ). Amongst those brought back were Sayyidah Fathima and Umme Kulthum (his two daughters), Sayyidah Bibi Saudah (his beloved wife), Hadrat Usamah bin Zaid and Sayyidah Umme Aiman ﷺ. The two remaining daughters of Rasoolullah ﷺ were unable to continue to Madina, as Sayyidah Zainab ﷺ was directed to remain in Makkah by her husband Abul-Aas bin Rabee' ﷺ, while Sayyidah Bibi Ruqaya ﷺ was at that time in Habsha (Abyssinia) with her husband, Hadrat Uthman Ghani ﷺ. Hadrat Abdullah ﷺ (the son of Hadrat Abu Bakr ﷺ)

and other members of his family including Sayyidah Aisha ؓ had also joined this group traveling to Madina, and on their arrival, the entire group stayed at the house of Hadrat Haarith bin Nu'maan ؓ (Madaarijun-Nubuwwah, Vol. 2, Pg. 72)

The construction of Musjidun-Nabawee The construction of Musjidun-Nabawee became necessary as there was, at that time, no place where Salaah could be read with *jamaat*. There was a piece of land owned by the Banu Najaar which appealed to Rasoolullah ﷺ, close to the house where he was guest to. Thus, he approached them with the intention of building a masjid upon it. After being presented money they replied, "We'll give this land to have a masjid constructed, and do not desire any money for it. Indeed Allah ﷻ will reward us as its payment." The land was owned by two orphans, and due to this Rasoolullah ﷺ called them to discuss a transaction. They asked for no money but were nevertheless paid by him using the money of Hadrat Abu Bakr ؓ. (Madaarijun-Nubuwwah, Vol. 2, Pg. 68)

The land purchased had some ruins, trees and a few graves of Mushrikeen. Rasoolullah ﷺ ordered for the trees to be cut and its graves dug up and have their contents removed. He then helped in cleaning the area and building the masjid. The walls were made using half-baked bricks while date-tree trunks were used as pillars. Their branches were then placed, fastened and spread above to serve as a roof which leaked during rainfall. During construction, Rasoolullah ﷺ himself would lift the bricks with his blessed hands and secure them in place, reciting the following to encourage the Sahaabah whilst doing so,

اَللّٰهُمَّ لَا خَيْرَ اِلَّا خَيْرُ الْاٰخِرَةِ

فَاغْفِرِ الْاَنْصَارَ وَالْمُهَاجِرَةَ

O Allah ﷻ! True virtue is in nothing but the Akhirah,
Therefore forgive the Ansaar and Muhaajireen.
(Bukhari Sharif, Vol. 1, Pg. 61)

The masjid was a true reflection of Islamic simplicity - free from the formalities of the world. Its original dimensions were 64 metres in width and 54 metres breadth, facing Baitul-Muqaddas. A new *mihraab*

was later built in the northern section after the changing of *qiblah*. It has thereafter been extended and renovated through different periods of time.

In the corner was a veranda named *Suffah* built using date-tree branches as a roof. Those Companions who possessed no belongings and home would live there to become known as the '*Ashaabe-Suffah*'. (*Madaarijun-Nubuwwah*, Vol. 2, Pg. 69)

Homes for the Prophet's wives Rasoolullah ﷺ also constructed apartments for his wives adjoined to the masjid. At that time, he had only wed Sayyidah Sauda ؓ and Aisha ؓ; so no more than two were initially constructed, with new apartments later being built as the Holy Prophet ﷺ married further. They were simple in construction - just ten hands long and seven wide, built using half-baked bricks as walls and date-tree branches as roofs (similar to the building of Musjidun-Nabawee). The divisions were so low that one could touch the roof whilst upright and reaching for it, with canvas being used for the doors. (*Tabqaat ibn Sa'ad* etc.)

Allahu Akbar! This was the house in which Hadrat Jibraeel ؑ himself wouldn't enter without permission. Sayyiduna Muhammadur-Rasoolullah ﷺ, who was the most beloved, perfect and exalted creation of Allah ﷻ; the holder of the key to the treasures of the earth - and this was his simplicity? Allahu Akbar. Indeed the sun has never shone on anyone having such simplicity as Rasoolullah ﷺ.

Homes of the Muhaajireen The Prophet ﷺ had also constructed homes near Musjidun-Nabawee for the Muhaajireen - those who had left all of their possessions in Makkah; and the Ansaar were furthermore of great assistance to their Muhaajireen brothers by offering their land and homes for them to reside in, helping in the preparation of their houses as well. By these and other efforts rendered by them, the Muhaajireen experienced great ease during their stay in Madina.

The first Ansaari to offer his land to Rasoolullah ﷺ as a gift was Hadrat Haarith bin Nu'maan ؓ, upon which the homes of the Holy Prophet's ﷺ wives were subsequently built.

Beginning of Hadrat Aisha's residence Rasoolullah ﷺ married Sayyidah Aisha ؓ prior to hijrat, yet she only began to live with him in the first year after. He gave a *waleemah* to the people with a bowl of milk. (*Madaarijun-Nubuwwah*, Vol. 2, Pg. 70)

The introduction of azaan After the completion of Musjidun-Nabawee, there had still been no medium through which the people could be informed of the time regarding congregational salaah. When Rasoolullah ﷺ consulted the Sahaabah regarding this, some suggested a fire be lit, while others proposed a bugle be used. These methods were not preferred by him as they were also used by the Kuffaar to gather people. Hence, Hadrat Umar ؓ said that someone should go around Madina announcing the time of salaah. The Holy Prophet ﷺ liked this idea and ordered Hadrat Bilal ؓ to do so, who would pass through the city saying, "As-Salaatu Jaami'atun", for all five daily salaah afterwards. It was during this time that a Sahaabi named Hadrat Abdullah bin Zaid Ansaari ؓ had a dream in which the azaan according to Shariah (i.e. the present Azaan) was being read - a dream thereafter seen by Rasoolullah ﷺ, Hadrat Umar ؓ and other Sahaabah ؓ as well. Rasoolullah ﷺ accepted this as an order from Allah ﷻ and instructed Hadrat Abdullah bin Zaid ؓ to teach Hadrat Bilal ؓ its words seeing that he had a louder voice; and thus, from that day onwards and until Qiyaamah, the method of reading azaan had begun. (*Zarqaani*, Vol. 1, Pg. 376)

Brotherly ties between the Ansaar and Muhaajireen Having left behind their possessions and belongings, with the separation from their families causing more sorrow, the Muhaajireen were in a desperate condition after coming to Madina. Though the Ansaar tried their undeniable best to accomodate them, they persisted in preferring to not be dependant upon anyone for a long time, and a stable means of livelihood then became necessary for them to live unaided. For this Rasoolullah ﷺ planned to establish ties of brotherhood between them and the Ansaar to alleviate their sense of helplessness and allow them Ansaar to assist them more selflessly, ending the question of their livelihood. Thus, he gathered both the Ansaar and Muhaajireen in the house of Hadrat Anas bin Malik ؓ after the construction of Musjidun-Nabawee, with the Muhaajireen numbering either 35 or 50 at the time

and addressed the Ansaar by saying, "These Muhaajireen are your brothers." Rasoolullah ﷺ then proceeded to call one Ansaari and Muhaajir at a time and said to both, "Indeed, you are both brothers to one another" - and after this, the bond between the two groups became stronger than that of brothers. The Ansaar took the Muhaajireen to their homes and placed every item in their possession before them saying, "You are certainly our brothers and own half of what we own." Muhaajir Hadrat Abdur-Rahman bin Auf ﷺ was made the brother of Hadrat Sa'ad bin Rabee' Ansaari ﷺ who had two wives - he said, "I shall give *talaq* to the wife whom you choose to marry."

Allahu Akbar! This was the bond of brotherhood between the Ansaar and Muhaajireen created by Rasoolullah ﷺ! The Ansaar can only be commended for the selflessness that they had exhibited.

Hearing the offer of Hadrat Sa'ad bin Rabee' ﷺ, Hadrat Abdur-Rahman bin Auf ﷺ replied, "May Allah ﷻ grant you barkat in your family and belongings; I do not wish to have any part of it. My only request is that you show me the way to the marketplace", and was then directed to 'Qainqah' where he purchased some ghee and cheese for trade. Hadrat Abdur-Rahman bin Auf ﷺ regularly went to the marketplace to sell these items and, in this manner, became a wealthy businessman and later married. After arriving in the Court of Rasoolullah ﷺ to inform him of this marriage, he was asked, "What was the amount of *Mehr* that you paid?" He replied, "It was gold equivalent to five dirhams." Rasoolullah ﷺ then said, "Allah ﷻ grant you barkat. You should hold a waleemah even if it be with one goat." (*Bukhari Sharif, Vol. 2, Pg. 777*)

The Prophet's ﷺ dua for blessings made Hadrat Abdur-Rahman bin Auf ﷺ the most successful businessman in Madina - to an extent that even he would say, "If sand is touched by me, indeed it becomes gold." It has further been reported that when his stock for business would arrive, the entire city would become hyped with excitement. (*Usudul-Ghaaba, Vol. 3, Pg. 314*)

Like Hadrat Abdur-Rahman bin Auf ﷺ, other Muhaajireen had also opened businesses in Madina; such as Hadrat Abu Bakr Siddique ﷺ who opened a fabric shop, and Hadrat Uthman ﷺ who sold dates in the

market of Qainqah. A business was also opened by Hadrat Umar ؓ. Though the Ansaar were forever ready to support the Muhaajireen, they were nevertheless in no need for a long period of time and strived to support themselves, being successful in this regard.

A famous Islamic Historian, Allama bin Abdul-Bar ؓ, said, "This tie of brotherhood was unique between the Ansaar and Muhaajireen, yet another bond had existed within the Muhaajireen themselves, made by Rasoolullah ﷺ. Hadrat Abu Bakr ؓ was made the brother of Hadrat Umar ؓ, Hadrat Talha ؓ the brother of Hadrat Zubair ؓ and Hadrat Uthman ؓ the brother of Hadrat Abdur-Rahman bin Auf ؓ. Hadrat Ali ؓ approached Rasoolullah ﷺ and asked, "You've made brothers amongst the Mujaahideen but have not included me? Who do you wish to unite me with in brotherhood?" He replied,

أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ

'You are my brother in the world and hereafter.'

(Madaarijun-Nubuwwah, Vol. 2, Pg. 71)

Agreement with the Jews Besides the Ansaar, Madina was also populated by 3 Jewish tribes: the Banu Qainqah, Banu Nadeer and Banu Quraizah who all lived in the outskirts of the city within strong and defensive forts. There had been many arguments and confrontations between these tribes and the Ansaar before hijrat, with some problems still existing after the advent of Rasoolullah ﷺ in Madina. The two tribes of the Ansaar (Aus and Khazraj) were further severely weakened after losing their strong and courageous leaders in the infamous war of Biaath amongst themselves and were always wished upon by the Jews to be in quarreling, which would weaken them further and prevent any unity between them. As a result, Rasoolullah ﷺ deemed an agreement necessary to allow both parties to lead a peaceful existence without complications, and the Jews and Ansaar were therefore gathered by him to reach a settlement with some of the agreements reached as follows,

- ① The paying of *fidyah* (money in exchange for a person to be released), and the paying of money in compensation for a murderer shall still be applicable.

- ② The Jews shall have religious freedom with no interference in their religious practices.
- ③ Jews and Muslims will observe cordial relationships with one another.
- ④ In the event of war taking place against any of the two parties, it is necessary for the other to assist the one being attacked.
- ⑤ In the event of Madina being attacked, it will be protected by both Jews and Muslims.
- ⑥ No party shall assist the Quraish or its supporters.
- ⑦ A truce made after war by any party with their enemy is a truce binding on the other as well. This applies to only political wars and not religious ones.

(Seerat ibn Hishaam, Vol. 4, Pg. 501-2)

Dua for Madina The Muhaajireen began to fall ill after arriving in Madina due to the different climate in that area and it being conducive to sickness. Hadrat Abu Bakr ؓ and Hadrat Bilal ؓ were so sick that their bodies would tremble from it, and while in this condition, would recall the greenery of Makkah and its mountains and recite poetry in its praise. The Holy Prophet ﷺ supplicated by saying,

"O Allah ﷻ, make Madina as beloved to us as Makkah is, or rather, make it more so. Free its climate of sickness and grant barkat in its trade, and expel the sickness of it to the area of Juhfah." (Bukhari Sharif & Madaarijun-Nubuwwah, Vol. 2, Pg. 70)

Hadrat Salmaan Farsi accepts Islam An important event during 1 AH was the acceptance of Islam of Hadrat Salmaan Farsi ؓ. He was an individual from Persia (Iran) whose forefathers were magians, or fireworshippers (as was the entire population of Persia). After leaving his home in search of the true religion, Hadrat Salmaan Farsi ؓ was unfortunately captured by robbers and made into a slave, continuously

shifting through ownership until finally reaching Madina. He was also a Christian well-versed in the Torah and Injeel and maintained a close relationship with Jews. He once entered the court of the Holy Prophet ﷺ and offered dates as *sadaqah*, to which he replied, "Take this away from me and distribute it amongst the poor of Madina; I don't accept *sadaqah*." Hadrat Salmaan Farsi ؓ then presented to him the following day a basket of dates as a gift, which Rasoolullah ﷺ gestured to the Sahaabah to eat and also partook in it. At this time, Hadrat Salmaan Farsi ؓ also saw the Seal of Prophethood between the shoulders of Rasoolullah ﷺ and immediately embraced Islam, knowing that these were all the signs of the Final Messenger found in the Injeel and Torah. (Madaarijun-Nubuwwah, Vol. 2, Pg. 71)

Increase in the rakaats of salaah Until now, all *fardh* salaah consisted of two *rakaats* each, and it was during 1 AH that the number of rakaats for Zohr, Asr and Esha were increased to four as a rule for non-travellers. The amount performed on journey remained as two and was known as *Qasr*.

The demise of three loyal personalities of Islam The first year of hijrah saw the demise of three exceptional individuals who were forever prepared to sacrifice their lives for Islam:

- ❁ **Hadrat Kalthoom bin Hadm ؓ** He had been fortunate enough to have the Holy Prophet ﷺ stay in his home in Qubaa while migrating to Madina and was further host to the Muhaajireen as well. Hadrat Kalthoom bin Hadm ؓ was, without doubt, the perfect host to the most exalted of all creation - Sayyiduna Muhammadur Rasoolullah ﷺ.

- ❁ **Hadrat As'ad bin Zaraarah Ansaari ؓ** He was a companion of Rasoolullah ﷺ who was present in both the Bai'ats of Aqbaa and was also responsible for spreading Islam in Madina.

- ❁ **Hadrat Bar'aa bin Ma'roor Ansaari ؓ** Hadrat Bar'aa bin Ma'roor Ansaari ؓ was the first person to pledge allegiance to Rasoolullah ﷺ in the second Bai'at of Aqbaa and belonged to the tribe of Khazraj.

After the demise of these three personalities of Islam, the Jews and Munaafiqs of Madina began to demean Rasoolullah ﷺ saying, "If he was truly a prophet, why would Allah ﷻ bring so much sorrow to him through these people passing away?" Thus, it was the planning of Allah ﷻ that during this period, two respected leaders of the Kuffaar had also died,

❖ **Aas bin Waail Sahmi** The father of the Conqueror of Egypt, Hadrat Amr bin Aas ؓ.

❖ **Waleed bin Mugheera** The father of Hadrat Khaalid bin Waleed ؓ.

It has been reported that when Waleed bin Mugheera was on his death bed, he began to cry and became restless, when Abu Jahl asked, "My uncle, why are you restless?" He replied, "I fear that the religion of Muhammad will spread in Makkah after I die", upon which Abu Sufyaan consoled him by saying, "My uncle, don't fear. I'll see that Islam doesn't spread in Makkah." True to his promise, Abu Sufyaan continuously fought against Islam and was its adversary until the Conquest of Makkah - at which time he sincerely accepted the religion of Allah ﷻ and spent the remainder of his life in jihad for it, later losing his vision after an arrow struck him in his eye. It was this very Companion who was also the father of the great servant of Islam, Hadrat Ameer Mu'aawiyah ؓ. (*Madaarijun-Nubuwwah, Vol. 2, Pg. 73*)

The first child amongst the Muhaajireen after migration, Hadrat Abdullah bin Zubair ؓ, was also born during 1 AH. His mother was Sayyidah Asmaa ؓ - the daughter of Hadrat Abu Bakr Siddique ؓ. After his birth, Hadrat Abdullah bin Zubair ؓ was promptly taken to the Holy Prophet ﷺ, who chewed a piece of a date and placed it into his mouth - and thus, the first thing that entered the Sahaabi's stomach was the blessed saliva of Sayyiduna Muhammadur Rasoolullah ﷺ. His birth was also the cause of much joy to the Muhaajireen, as, previous to this, the Jews had said, "We have placed a certain magic on the Muhaajireen that will prevent any child being born to them." (*Zarqaani, Vol. 1, Pg. 460*)

CHAPTER SEVEN

SECOND YEAR AFTER HIJRAT

As the first year of hijrat, certain major incidents occurred during the second as well. Some have been mentioned below.

The change of qiblah When Rasoolullah ﷺ was present in Makkah he used to perform salaah facing the Holy Ka'ba, but was later commanded by Allah ﷻ to face Baitul-Muqaddas (in Jerusalem) subsequent to his arriving in Madina. This remained the qiblah for salaah for approximately 16 to 17 months whilst he yearned for the Ka'ba in Makkah to be made the direction of Salaah, and it was through this that he would look to the sky with his blessed face in wait for wahi regarding this. As a result, Allah ﷻ then fulfilled the wish of His beloved by revealing the following ayah,

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ، فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا، فَوَلِّ

وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

'We are seeing the turning of your face towards heaven repeatedly; necessarily then We will turn you towards that which pleases you. Turn your face towards the sacred mosque (Ka'ba) just now.'
(Al-Baqarah, Verse 144)

It was revealed while Sayyiduna Muhammad ﷺ was leading Zohr salaah in the masjid of the Banu Salma. In this state, he changed the direction of qiblah by moving his blessed body from Baitul-Muqaddas towards the Holy Ka'ba in Makkah, with the muqtadies doing the same while also in their salaah. The masjid wherein this occurred is known as 'Musjidul-Qiblatain' (The Mosque wherein qiblah changed from one to another).

another), and is still visited by the travelers in Madina. It lies approximately 2 kilometres north-west from the Holy City.

This change of qiblah, known as 'Tahweelul-Qiblah', caused much anger to the Jews. They were previously pleased with Rasoolullah ﷺ and the muslims facing Baitul-Muqaddas in salaah and would boastfully say, "Even Muhammad ﷺ faces our qiblah." Though after this change, they retorted, "He does everything against us, changing the qiblah in mere opposition", and so did the munaafiqeen voice their hypocritical opinions. To silence both parties Allah ﷻ revealed the following verses,

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا .

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ، يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

، وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ

مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ، وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى

الَّذِينَ هَدَى اللَّهُ

'Now the fools will say, 'Who has turned the Muslims from their Qiblah on which they had been?' Say you, 'East and West all belong to Allah ﷻ; He guides whom he likes to the right path.' And (O Beloved!) We had not made that Qiblah upon which you had been before, but to see who follows the Messenger and who turns back upon his heels. And verily, indeed it was hard, but to those who were guided by Allah ﷻ.'

(Surah Al-Baqarah, Verses 142-3)

Allah ﷻ explains in the first ayah that there is no set direction to perform ibaadah and that all directions are equal and belong to Him. If any is said by Him to be maintained in ibaadah, none has the right to question Him over it.

In the second ayah, He answers the munaafiqeen who used to say, "Muhammad ﷺ himself has no true knowledge of his own religion, making Baitul-Muqaddas the qiblah, then changing it." Allah ﷻ explains in this ayah that the wisdom in changing its direction was to

distinguish the munaafiqs (who only pretended to be muslims) from those who were truly with the Holy Prophet ﷺ. The sincere would follow the Holy Prophet's ﷺ every order while the munaafiqeen found opportunities to question him - even if it be regarding the qiblah (General books of Tafseer and Seerat)

A SERIES OF WARS

Until now, Rasoolullah ﷺ had been ordered to propagate Islam by beautiful admonition and speech. The muslims were told to observe patience on the oppression of the Kuffaar and not to retaliate or fight back against them, hence their undergoing of much punishment. It was after the hijrat, when all arabs of the Arabian Peninsula combined with Jews became fixated on destroying the small minority of muslims that existed, that Allah ﷻ gave permission to the muslims to defend themselves against anyone who initiates fighting with them.

This permission, which allowed the believers to fight back against the Kuffaar, was granted on the 12th of Safar 2 AH in the following ayah,

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا، وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

'Permission is given to them with whom the infidels fight because they were oppressed. And no doubt, Allah ﷻ is necessarily Powerful to help them.'

(Surah Al-Hajj, Verse 39)

Hadrat Imam Muhammad bin Shihaab ﷺ is of the opinion that this was the first ayah wherein the permission of jihad was given, though it has been stated in Tafseer ibn Jareer that this was in the following,

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ

'And fight in the way of Allah ﷻ, those who fight against you.'

(Surah Al-Baqarah, Verse 190)

Nevertheless, in 2 AH the permission for Jihad had been given which was under certain conditions in the beginning. The muslims were only allowed to protect themselves and not attack offensively. After having become distinguished from baatil however, the Holy Prophet ﷺ was

then allowed to make jihad with any stubborn kaafir who rejected the truth of Islam through hatred and enmity towards the Prophet ﷺ and the religion of Allah ﷻ. Jihad was now permissible in offence as well as defence.

Though it was allowed at the time, a complete study of the wars which occurred after hijrat will conclude that these were fought by the muslims in protection of themselves, not in offence. Initiated by the Kuffaar, the muslims were compelled to fight with the disbelievers, as can be understood by reading the following,

- ① *Rasoolullah ﷺ and the Sahaabah ؓ had left behind all their worldly possessions in Makkah to migrate to Madina, which should have pleased their enemies of Makkah (in their leaving). After hijrat however, the kuffar were angry at the increase of muslims in Madina and became enemies to its people, sending a letter to the leader of the Ansaar, Abdullah bin Ubai, complete with threats and an exhibition of the disbelievers hatred towards the muslims. Abdullah bin Ubai had already been accepted as the king of Madina prior to hijrat and a great coronation ceremony had been planned for him, yet after the arrival of the king of Mankind, Sayyiduna Muhammadur Rasoolullah ﷺ, into Madina, the ceremony was subsequently cancelled. This resulted in Abdullah bin Ubai becoming the leader of Munaafiqs and spending the rest of his life plotting against Islam and the believers. (Bukhari Sharif, Vol. 2, Pg. 926)*

The letter that had been sent to Abdullah bin Ubai was as follows,

'You people have given refuge to Muhammad who hails from our city. Oath on the Creator! You will either kill him or exile him from Madina. If not, we will without doubt attack you and kill your young soldiers, leaving us free to do as we please with your womenfolk.' (Abu Dawood Sharif, Vol. 2, Pg. 67)

When Rasoolullah ﷺ came to know of this letter sent to Abdullah bin Ubai, he met with him and asked, "O Abdullah! Will you kill your brothers and sons?" By that time, the majority of the Ansaar had

embraced Islam - a fact recognized by Abdullah bin Ubai. He therefore chose not to act upon the Kuffaar's orders.

② It was also during this period that Hadrat Sa'ad bin Muaaz رضي الله عنه, the leader of the tribe of Aus, traveled from Madina to Makkah to perform Umra. He stayed at the house of Umayya bin Khalaf and was taken by him at approximately mid-day to the Ka'ba to perform tawaaf. As he entered the Haram, Abu Jahl appeared and asked Umayya sternly, "Who's with you?" He replied, "A resident of Madina, Sa'ad bin Muaaz." Abu Jahl infuriatingly retorted, "How dare you give refuge to treacherous people like Muhammad and his companions!?", also saying to Hadrat Sa'ad bin Muaaz رضي الله عنه, "If you weren't with Umayya today I'd have definitely not spared you." The Sahaabi valiantly replied, "If the Makkans stop the people of Madina from visiting the Ka'ba, we will certainly put your trade route to Syria in danger." (Bukhari Sharif, Vol. 2, Pg. 563, Kitaabul-Maghaazi)

③ Untroubled by these threats, the Kuffaar then planned to attack the city of Madina, slaughter the Muslims and kill the Beloved Prophet Muhammad ﷺ. As a result, Rasoolullah ﷺ would spend the nights awake, alert in anticipation of this with the Sahaabah Kiraam رضي الله عنهم. The Kuffaar were, due to their influence, able to convince the other Arab tribes that the attacking and eradicating of Muslims from the earth was highly essential!

After reading the three reasons justifying the permissibility of an offence against the Kuffaar, any sane and intelligent person may conclude that this offensive planning against them was correct for Rasoolullah's ﷺ safety and the safety of muslims and Islam at large.

As a result, after the plot of the Kuffaar was made known, the Prophet ﷺ initiated two offensive strategies for the safety of the Ansaar and Muhaajireen,

❖ The trade route to Syria, which was the livelihood of the Makkan Kuffaar, be put in jeopardy; forcing them to abandon

the idea of war and ultimately call a truce.

- ✱ An agreement was to be made amongst the surrounding tribes of Madina that in the event of the city and Muslims being attacked by the Kuffaar of Makkah, they would not assist them in attacking the Muslims.

Rasoolullah ﷺ then began to send out small armies of the Sahaabah to nearby tribes outside Madina, participating with some of them himself. They were to reach an agreement as well as gather information about the disbeliever's plans against the Muslims. Some were sent to the trade route of Syria in endangering it for the Kuffaar; and after becoming aware of this, the disbelievers also began to increase their plots of annihilation against the Muslims, further helped by those who vowed to be of assistance. Thus began the major and minor wars known in the History of Islam as *Ghazwaath* and *Saraaya*.

Difference between Ghazwah and Sariyah The writers of *Seerat* have made the following differentiation between the confrontations,

- Ghazwah** The fighting army in which the Holy Prophet ﷺ was present.
- Sariyah** The fighting army in which the Holy Prophet ﷺ was not present.

(*Madaarijun-Nubuwwah*, Vol. 2, Pg. 76)

Historians differ regarding the amount of ghazwaath which took place. It has been recorded in *Mawaahibul-Ladunia* that 27 occurred, in some narrations of *Raudatul-Ahbaab*, 21, while in others 24, 25 and 26. (*Zarqaani ala-Mawaahib*, Vol. 1, Pg. 388)

Imam Bukhari ﷺ however, narrates from a Sahaabi named Hadrat Zaid bin Arqam ﷺ that the number of ghazwaath were 19, wherein physical fighting took place in only 9 of them. They are as follows,

- ① Battle of Badr
- ② Battle of Uhud

- | | |
|---------------------------|---------------------------|
| ③ Battle of Ahzaab | ④ Battle of Banu Quraizah |
| ⑤ Battle of Banu Mustalaq | ⑥ Battle of Khaibar |
| ⑦ The Conquest of Makkah | ⑧ Battle of Hunain |
| ⑨ Battle of Taa'if | |

Historians also differ in the amount of saraaya. Some say 47 while others 66.

Imam Bukhari رحمہ اللہ has narrated from Muhammad bin Is'haaq رحمہ اللہ that the first ghazwah to occur was Abwaa, and the last Tabuk. The first sariyah was the 'Sariyah of Hamzah'.

GHAZWAATH & SARAAYA

Most of Rasoolullah's ﷺ time after hijrat was either spent in preparation for ghazwaath or in fighting them. If the lowest amount of ghazwaath narrated (19) be added to the lowest number of saraaya (47), it would amount to 66. Thus, based on even the lowest amount narrated the Holy Prophet ﷺ had to prepare for 66 major and minor wars during his life in Madina, which proves that the ghazwaath and saraaya are an integral part of study in Seerat. Alhamdulillah! The details of each have been recorded in the history books of Islam, though in such a concise book as ours this vast topic cannot be comprehensively reviewed. Nevertheless, certain important confrontations shall be discussed within in completion of this important part of Rasoolullah's ﷺ seerat.

Sariyah of Hamza The first minor army sent by Rasoolullah ﷺ to fight with the Kuffaar after the ayah of Jihad was revealed was named 'The Sariyah of Hamza', as its leader was Hadrat Hamza bin Abdul-Muttalib رضی اللہ عنہ, the uncle of the Prophet ﷺ. He was given a white flag and was made the commander of just 30 Muhaajireen who were to face 300 disbelievers under the command of Abu Jahl. When Hadrat Hamza رضی اللہ عنہ reached 'Saiful-Bahr', both groups began to prepare themselves for battle, and after forming the battle-lines, Majdi bin Adi Jahni was able to prevent any battle from taking place between the Muslims and Kuffaar.

(Madaarijun-Nubuwwah, Vol. 2, Pg. 78 & Zarqaani, Vol. 1, Pg. 390)

Sariyah of Ubaidah bin Haarith During the same year, 70 or 80 Muhaajireen under the leadership of Hadrat Ubaida bin Haarith ؓ were sent by the Holy Prophet ﷺ to 'Raabigh'. He had been given a white flag by Sayyiduna Muhammad ﷺ, of which the flag-bearer was Hadrat Mastah bin Athaana ؓ. The army of the Kuffaar was lead by Abu Sufyaan and Ikramah (the son of Abu Jahl) who met the muslims at 'Thaniah Marah'. Hadrat Sa'ad bin Abu Waqqaas ؓ began to shoot arrows towards them and, as a result, holds the distinction of firing the first arrow of jihad against the Kuffaar of Makkah. He fired approximately 8 arrows which all reached their targets. After seeing this, the Kuffaar turned back; resulting in no fighting taking place. (Madaarijun-Nubuwwah, Vol. 2, Pg. 78 & Zarqaani, Vol. 1, Pg. 392)

Sariyah of Sa'ad bin Abu Waqqaas Hadrat Sa'ad bin Abu Waqqaas ؓ had also been sent in that year by the Holy Prophet ﷺ with 20 riders to stop an army belonging to the Quraish. The flag of this sariyah was white as well and was carried by Hadrat Miqdaad bin Aswad ؓ. The Muslims traveled for a period of 4 days and nights to reach Khiraar, and whilst there, came to know of the Kuffaar's retreat; also resulting in no warfare. (Zarqaani, Vol. 1, Pg. 392)

Ghazwah of Abwaa Also known as 'Ghazwah Widaan', this was the first battle wherein Rasoolullah ﷺ was present. He had appointed Hadrat Sa'ad bin Ubaadah ؓ as khalifa in Madina and set out with approximately 60 Muhaajireen towards the Kuffaar. Hadrat Hamza ؓ was the flag-bearer of this ghazwah, in which no fighting had taken place as the Muslims had learnt of the Kuffaar's retreat upon reaching Abwaa (a village 80 miles from Madina). It is in this village that the blessed mazaar of Hadrat Amina ؓ, the mother of the Holy Prophet ﷺ, can be found. Here, Rasoolullah ﷺ spent a few days and made an agreement with the leader of the Banu Damrah, Makshi bin Amr Damri; later proceeding back to Madina. A total of 15 days were spent in this ghazwah. (Zarqaani, Vol. 1, Pg. 393)

Ghazwah of Bawaat In 2 AH, during the 13th month of Hijrat, Rasoolullah ﷺ left Madina accompanied by 200 Muhaajireen with the

intention of jihad, appointing Hadrat Sa'ad bin Muaaz ﷺ as governor of Madina. As in the other saraaya, the flag carried was white, and held by Hadrat Sa'ad bin Abu Waqqaas ﷺ. The purpose of this ghazwah was to block the route of a trading caravan. Its leader was Umayya bin Khalaf Jahmi, and consisted of 100 Kuffaar of the Quraish and 1500 camels. The Prophet ﷺ went as far as Bawaat without encountering it, thus turning back towards Madina with no battle taking place in this ghazwah as well. (*Zarqaani, Vol. 1, Pg. 393*)

Ghazwah of Safwaan In the same year, Karz bin Jabir Fahri had stolen some animals that were grazing in Madina. The Holy Prophet ﷺ left to capture this thief with a group of his Sahaabah, appointing Hadrat Zaid bin Haarith ﷺ as khalifa in the city. This ghazwah's flag-bearer was Hadrat Ali ﷺ. Rasoolullah ﷺ pursued Karz bin Jabir until the valley of Safwaan, yet the speed maintained by him allowed him to not be apprehended - leading to no fighting. The Valley of Safwaan is also close to Badr. Hence, some historians have also named this ghazwah as 'Ghazwah Badre-Ula', and it should therefore be beared in mind that the 'Ghazwah of Safwaan' and 'Ghazwah Badre-Ula' both refer to the same incident. (*Madaarij, Vol. 2, Pg. 79*)

Ghazwah of Zil-Asheerah In 2 AH, a caravan bearing goods for trade (belonging to the Kuffaar of Makkah) was heading for Shaam. Intending to block its trade route, Rasoolullah ﷺ proceeded to an area called Zil-Asheerah along with 150 or 200 Sahaabah, where it became known that the caravan had swiftly proceeded further. Though no fighting had taken place, he did once again go out to obstruct them as they returned from Shaam, which is known as the 'Battle of Badr'. Its details shall soon follow. (*Zarqaani, Vol. 1, Pg. 395*)

Sariyah of Abdullah bin Jahsh Hadrat Abdullah bin Jahsh ﷺ was once made the leader of 8 or 12 Sahaabah for a sariyah by the Prophet ﷺ. Camels were used for travel with two Sahaabah on each. Rasoolullah ﷺ gave a sealed letter with his stamp on it to Hadrat Abdullah ﷺ and directed him to open it and follow its instructions after traveling for a distance of 2 days. After opening it, the Sahaabi ﷺ proceeded to Nakhla (a place between Makkah and Taa'if) where he was instructed to look for trade-caravans of the Quraish. This was undoubtedly a dangerous

situation - to spy on one's enemy on their own land, yet these selfless Muslims did not fear death but fulfilled the command of the Holy Prophet ﷺ by going there. Coincidentally, a caravan of the Kuffaar had also reached this area after they had arrived at Nakhla (on the last day of Rajab). It included, amongst others, Amr bin Hadrami, Uthman and Naufal (two sons of Abdullah bin Mugheera), and the camels of this caravan were laden with dates and other goods for trade. Hadrat Abdullah bin Jahsh ؓ, the leader of the sariyah, said to his companions, "If we leave this caravan to go back to Makkah, they'll definitely inform the Kuffaar of us being here, who will either kill or arrest us. On the other hand if we fight, we'll be guilty of initiating battle in the sacred month of Rajab!" The Companions then chose to fight in order to later save their lives from the Kuffaar. The battle ensued with Hadrat Waaqid bin Abdullah ؓ firing an arrow to Amr bin Hadrami which struck and killed him instantaneously. Uthman and Hikam were arrested by the Muslims whilst Naufal ran in escape. Hadrat Abdullah bin Jahsh ؓ captured all camels and goods as war-booty and returned to Madina, presenting one fifth of it to Rasoolullah ﷺ. (*Zarqaani, Vol. 1, Pg. 398*)

Those that were arrested or killed in this sariyah had belonged to respected families of Makkah. Amr bin Hadrami, the first kaafir to be killed by a Muslim, was the son of Abdullah Hadrami. Uthman was the grandson of Mugheera, a very rich and revered person of the Quraish, whilst Hikam bin Kaisan was the freed slave of Amr bin Hadrami. Both Uthman and Hikam were captured by the Muslims, while Amr bin Hadrami was killed by them. It was due to this that the Battle of Badr occurred, as the Kuffaar were infuriated by the actions of the Muslims. They began to chant "An eye for an eye!" and sought revenge for this incident, and as a result, Hadrat Urwa bin Zubair ؓ refers to the killing of Amr bin Hadrami by Hadrat Waaqid bin Abdullah ؓ as the reason for the Battle of Badr and every other battle between the Muslims and Kuffaar (i.e. every battle was in seeking revenge for this killing). (*Taariikh Tabri, Pg. 1284*)

THE BATTLE OF BADR

Badr is a village approximately 80 miles from Madina where an annual gathering would occur during the Period of Ignorance. In it is a well

whose owner's name was Badr, from whom the name of the village has been derived. Badr is a place where a bloody battle between the Muslims and Kuffaar occurred; wherein the Muslims had gained a clear victory and shattered the pride of the Kuffaar. Allah ﷻ named the day of this confrontation as 'Yaumul-Furqaan', describing the Battle of Badr in Surah Anfaal in great detail and mentions it briefly in others as well. Regarding the victory, Allah ﷻ states,

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ

'And verily, Allah ﷻ did help you in Badr, when you were resourceless. So fear Allah ﷻ that perhaps you may be thankful.'
(Surah Ale-Imraan, Verse 123)

Reason for the Battle of Badr As stated before, the actual reason for the Battle of Badr was the killing of Amr bin Hadrami as the Kuffaar of the Quraish were angered and sought revenge for it. Incidentally, the caravan which Rasoolullah ﷺ wanted to obstruct in the Ghazwah of Zil-Asheerah had now returned from Shaam (as previously mentioned) and was heading towards Makkah. This became known in Madina, as well as that Kuffaar leaders such as Abu Sufyaan bin Harb, Makhramah bin Naufal and Amr bin Aas etc. were present in it together with 30 or 40 other people, and that the stock it had was more than usual. Rasoolullah ﷺ said to his Sahaabah, "The Kuffaar of the Quraish circle Madina everyday with the intention of looting and plundering it. Karz bin Jabr Fahri has stolen our animals from us. To obstruct their trade route, we should attack this caravan of the Quraish and capture its goods - forcing them to sign a truce with us", and thus, the Ansaar and Muhaajireen were immediately prepared to follow this strategy of the Holy Prophet ﷺ.

Departure from Madina On the 11th of Ramadaan 2 AH, Rasoolullah ﷺ and his Sahaabah departed from Madina to bring this plan into action. The usual provisions and weaponry of war were not taken, as major fighting was not anticipated.

During this while a rumour spread in Makkah that the Muslims had left Madina fully armed to do battle and raid the returning caravan, exciting the Kuffaar who began to motivate themselves for war against the Muslims. When the news of this reached Rasoolullah ﷺ, he informed

the Sahaabah of it and said, "There is a possibility of war with the Kuffaar of Makkah." Hearing this Hadrat Abu Bakr, Hadrat Umar and other Muhaajireen ؓ said in one voice, "We are ready to face the Kuffaar." Rasoolullah ؐ then looked at the Ansaar who had agreed to lift their swords in war only if Madina was attacked, yet this battle would occur out of it. How could they fight this war?

Nevertheless, Hadrat Sa'ad bin Ubaadah ؓ, the leader of the Khazraj tribe of the Ansaar, bravely said to Rasoolullah ؐ, "O Prophet of Allah ؐ, we swear by Allah ؐ that indeed if you command us, we shall do our best to carry out your order." Another leader of the Ansaar, Hadrat Miqdaad bin Aswad ؓ said, "O Prophet of Allah ؐ, we are not like the people of Hadrat Moosa ؑ who said, 'Let you and your Lord go and fight.' We will surely fight, and sacrifice our lives for you as well." Hearing the two leaders, Sayyiduna Muhammadur Rasoolullah ؐ became pleased. (*Bukhari Sharif, Vol. 2, Pg. 564*)

He then reviewed his army and ordered those not old enough for war to go back to Madina (a few miles from where they were), as children do not belong in warfare.

A young soldier Amongst the children made to go back was Hadrat Umair bin Abu Waqqaas ؓ (the younger brother of Hadrat Sa'ad bin Abu Waqqaas ؓ). After being told to return, he immediately began to cry and refused to do so - spirited to fight for Islam. The Prophet ؐ saw this exhibition of courage and allowed Hadrat Umair bin Abu Waqqaas ؓ to travel with them; his elder brother Hadrat Sa'ad ؓ giving him a sword which he hung around his neck. Rasoolullah ؐ appointed Hadrat Ibn Umme Makhtoom ؓ as the imaam of Musjidun-Nabawee, but feared mischief from the Jews and munaafiqeen of Madina upon reaching a place called Rauha. Thus he sent Hadrat Abu Lubaaba bin Abdil-Mundir ؓ back to Madina as its governor, and Hadrat Aasim bin Adi ؓ was also sent to guard the grazing villages close to the city.

After these preparations, Rasoolullah ؐ then proceeded to Badr (where the Kuffaar were believed to approach). His army now consisted of 313 soldiers - of which only 60 were Muhaajireen and the rest Ansaar. After reaching Safraa, two informants were sent out to gather information on

the whereabouts of the caravan. (*Zarqaani, Vol. 1, Pg. 411*)

The cunning of Abu Sufyaan Spies were also deployed by the Kuffaar of Makkah, who worked extremely swiftly. When Rasoolullah ﷺ left Madina, it became known to Abu Sufyaan, who then sent Damdam bin Amr Ghiffaari to the Kuffaar of Makkah with a plan of safety for the caravan, also changing his route and opting for the one closer to the sea rather than the usual. When Damdam bin Amr reached Makka he began to tear his clothes and stand on his camels back (as was the custom of delivering a fearful message), frantically delivering the message of Abu Sufyaan saying, "People of Makkah! Your goods for trade are in the caravan of Abu Sufyaan - the Muslims intend to loot it and have already blocked its path! You need to quickly pick up your weapons and save it!" (*Zarqaani, Vol. 1, Pg. 41*)

The emotion of the disbelievers After hearing this message, the entire city of Makkah was thrown into a frenzy. Every tribe of the Quraish fully armoured, stepped out to stop this attack of the Muslims. Every leader (except for a sick Abu Lahab) joined their respective tribes for battle, with the killing of Amr bin Hadrami and the Muslims' looting of the caravan in Nakhla still fresh in their minds. A fully armoured army was prepared by the disbelievers with each soldier having two weapons each. Arrangements for food were organised by wealthy individuals of the Quraish (e.g. Abbas bin Abdul-Muttalib, Utba bin Rabia, Haarith bin Aamir, Nudr bin Haarith, Abu Jahl and Umayya etc.) who would alternate in slaughtering 10 camels to feed the soldiers daily. Utba bin Rabia, the richest person of the Quraish, was made the commander of the army.

Abu Sufyaan escapes In taking the route to Makkah along the sea, Abu Sufyaan was able to escape any confrontation with the Muslims. After becoming assured of his safety, he sent a letter with a fast-riding messenger to the Quraish saying, "Indeed you've armed yourselves and marched to protect your fellow countrymen and goods. Now however you should all return to Makkah, as the caravan we are traveling in is safe from any Muslim attack and steadily making its way back to the city."

Difference amongst the Kuffaar This letter of Abu Sufyaan reached the Kuffaar army in a place called Jahfa. After reading it, the leaders of the tribes began to say, "There's no reason to fight with the Muslims now, we should return to Makkah." Upon hearing this Abu Jahl retorted, "Oath on the Creator - we will march on to Badr! There we will slaughter camels, eat, drink wine and enjoy ourselves, so that every Arab tribe will know of our greatness and stature. They'll always be afraid of us after this" and thus, the suggestion of Abu Jahl was accepted. Every tribe of the Quraish was then included in the Battle of Badr except the Banu Zohra and Banu Adi, who returned back to Makkah. (*Seerat ibn Hishaam, Vol. 2, Pg. 218-9*)

The Kuffaar of the Quraish in Badr The disbelievers chose the most suitable areas of Badr for reaching its plains before the Muslims. When Rasoolullah ﷺ neared the area, he dispatched Hadrat Ali, Zubair and Sa'ad bin Waqqaas ؓ as informants to gather information regarding the Kuffaar, who were able to capture two slaves of the Quraish appointed to fill water for them. They were asked after being brought before the Prophet ﷺ, "Who from the leaders of the Quraish are present in the army?" The slaves both answered, "Utba bin Rabia, Shaiba bin Rabia, Abul-Bakhtari, Hakeem bin Hazaam, Naufal bin Khuwailad, Haarith bin Aamir, Nudr bin Haarith, Zamah bin Aswad, Abu Jahl bin Hishaam, Umayya bin Khalf, Suhail bin Amr, Amr bin Abdood and Abbas bin Abdul-Muttalib etc." Hearing this list of leaders, Rasoolullah ﷺ then remarked to the Sahaabah, "O Muslims! Makkah has sent you its beloveds!" (*Muslim Sharif, Vol. 2, Pg. 102, Ghazwah of Badr*)

The Holy Prophet in the field of Badr Rasoolullah ﷺ set up camp in an area of Badr where no well or fountain of water existed, and where the soil was so sandy that it caused the feet of the horses to sink. Seeing this, Hadrat Hubaab bin Mundir ؓ asked, "Ya Rasoolallah ﷺ, have you picked this area on account of wahi?" Rasoolullah ﷺ replied that no wahi was revealed. The sahaabi then said, "Militarily speaking, I think we should camp near the fountains of water further on, which will give us control over the water for the wells the Kuffaar have taken over", with the Holy Prophet ﷺ approving his opinion and implementing it. Through the mercy of Allah ﷻ it also began to rain, which caused the dust and sand to settle. Walking therefore became easy for the Muslims

while difficult for the Kuffaar, as the rain had turned the ground of their camp to mud. The believers also collected rain water into a fountain to be used for *ghusal* and *wudhu*, and Allah ﷻ further mentions this blessing of His in the Holy Quran,

وَيُنْزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُمْ بِهِ

'And He sent down water upon you from Heaven that He might cleanse you therewith.'

(Surah Al-Anfal, Verse 11)

The night vigil of Rasoolullah On the 17th of Ramadaan 2 AH (the night before Friday), the entire army was resting except Rasoolullah ﷺ, who spent the complete night in dua to Allah ﷻ. When the time of Fajr had arrived, he awakened them for salaah, performed it and recited verses of the Holy Quran wherein Jihad was mentioned, thereafter giving an eloquent lecture in preparing the Mujaahideen for war. The Sahaabah of Rasoolullah ﷺ were now prepared to go to war against the disbelievers.

Who shall die, where and when? During the night, Rasoolullah ﷺ proceeded to inspect the battlefield with a few devoted Sahaabah. He held a stick with which he used to mark lines on the earth, saying as he did so, "This is where [a specific kaafir] shall die, and tomorrow his corpse will be here." Indeed whatever the Holy Prophet ﷺ said was true! The death of each kaafir mentioned by him had occurred precisely where he had foretold it to - not even a single hair's distance from the markings. (Abu Dawood Sharif, Vol. 2, Pg. 364 & Muslim Sharif, Vol. 2, Pg. 102)

From this hadith, two knowledges of the *ghaib* (unseen) given by Allah ﷻ to Rasoolullah ﷺ are evidently clear - the knowledge of who shall die and where.

Fighting mounts Though the Kuffaar of the Quraish were adamant for war, there were some amongst them who did not desire bloodshed. Thus Hakeem bin Hazaam, who accepted Islam at a later stage, approached the leader of the Kuffaar's army (Utba bin Rabia) and said, "What benefit is there in fighting? The Quraish seeks revenge for Amr

bin Hadrami whose blood-money should be paid by you as you were his *haleef*. If you do so, bloodshed can be alleviated and you'll be regarded as a historical personality - one who, through his planning, a war was avoided." Utba was a very sincere person and accepted the proposal, though the conformity of Abu Jahl was also needed. When Hakeem bin Hazaam presented this agreement to Abu Jahl and informed him of Utba's acceptance, he replied, "I know why Utba wants this war not to happen. His son Huzaifa has accepted Islam and has come with the Muslim army. He doesn't want any harm to come to him."

Not stopping there, Abu Jahl then called for Aamir bin Hadrami (the brother of Amr bin Hadrami) and said, "The revenge attack of your brother's murder seems as if it will not occur, as our leader, Utba, is now exhibiting cowardice." Hearing this, Aamir bin Hadrami tore his clothes, placed dirt on his head and motivated the Kuffaar for war, who then began to shout out, "An eye for an eye! We are ready for war!" Utba became enraged after hearing the statement of Abu Jahl and said, "Tell Abu Jahl that the battlefield will decide who's a coward!" He called for a helmet, and since none was big enough to fit his head was forced to tie a piece of cloth around it in substitution, thereafter asking for his armour, donning it and becoming prepared to fight the Muslims.

Battle-Lines of the Mujaahideen On Friday the 17th of Ramadaan 2AH, Rasoolullah ﷺ ordered the formation of lines of soldiers. With a stick in his hand, he straightened the lines of the Mujaahideen in making them uniform, ordering them not to cause any noise or disruption but to be occupied in the remembrance of Allah ﷻ. A short while before the commencement of battle, two incidents took place which are worthy of being mentioned. We narrate them below.

The Holy Prophet's mubarak body is kissed While straightening the battle-lines with his walking stick, Rasoolullah ﷺ hit the stomach of Hadrat Sawad Ansaari ؓ (in order to gesture him back into the lines) and said, "Sawad ؓ, stand straight." He replied, "Ya Rasoolullah ﷺ, I seek recompense for you hitting me with a stick", upon which Rasoolullah ﷺ immediately removed his shirt and said, "My back is present - you may pick up my walking stick and hit me in compensation." The Companion then rushed to the Prophet ﷺ, kissed

his blessed body and embraced him. And after being asked about this he replied, "Ya Rasoolallah ﷺ! While standing in the battle-line I began to think of the proximity of death, and it was my fervent wish that I embrace you before it." Sayyiduna Muhammadur Rasoolullah ﷺ praised the love of Hadrat Sawad ؓ and made dua for barkat and goodness for him. The Companion then excused the compensation whilst the other Sahaabah Kiraam simply stared in astonishment at his love for the Holy Prophet ﷺ. (Seerat ibn Hishaam, Vol. 2, Pg. 626, Ghazwah of Badr)

Fulfillment of promise Hadrat Huzaifa bin Yaman ؓ and Hadrat Abu Haseel ؓ were both returning from a certain area when the Kuffaar stopped them and asked if they were heading for Badr to help Rasoolullah ﷺ. They replied in the negative and promised not to assist the Muslim army; later being let go by the disbelievers. After informing Rasoolullah ﷺ of this, he separated both of them from the battle-line and said, "We always fulfil our promises no matter what the circumstance. We require the help of Allah ﷻ alone, and He is sufficient as a helper." (Muslim Sharif, Vol. 2, Pg. 106)

Any person can recognise the value of a brave soldier against the enemy at a time of war, yet in this instance, with an already weak army of 313 soldiers, Rasoolullah ﷺ deprived his army of two extra courageous soldiers only to demonstrate the character a Muslim should possess - that he should be true to his word even to a kaafir.

Allahu Akbar! Is there any other in annals of history that can match Rasoolullah's ﷺ ethics? Indeed in the entire creation of Allah ﷻ, there is none equal to His Beloved Rasool, Muhammad Mustafa ﷺ in any regard!

The two battalions clash The moment which staged the confrontation between haqq and baatil had arrived. The Holy Quran states,

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ
وَأُخْرَىٰ كَافِرَةٌ

'No doubt, there was a sign for you in two groups that encountered

themselves. One group fighting in the way of Allah ﷺ and the other disbelievers.'

(Surah Ale-Imraan, Verse 13)

After straightening the battle-lines, Rasoolullah ﷺ proceeded to the thatched shed designated to him by the Mujaahideen. This was of great importance, for the initial target of the disbelievers was Rasoolullah ﷺ, and the guarding of it was an undeniably tremendous task and not suitable for just anyone. It was to be the fate of Hadrat Abu Bakr ؓ, the most beloved companion to the Holy Prophet ﷺ, to perform this task. He stood with his sword in close proximity of it in defence of Rasoolullah ﷺ, assisted by Hadrat Sa'ad bin Muaaz ؓ and other Sahaabah. (Zarqaani, Vol. 1, Pg. 418)

The dua of Rasoolullah At that crucial time, Rasoolullah ﷺ attentively supplicated to Allah ﷻ saying, "Ya Allah ﷻ, fulfil the promise which you made to me today." So lost was he in meditation that even his shawl could not be felt falling off his blessed shoulders. Rasoolullah ﷺ also made sajdah and beseeched the following,

O Allah ﷻ! If these servants of Yours are destroyed, there shall be none to worship you until the Day of Judgement.

(Seerat ibn Hishaam, Vol. 2, Pg. 227)

The beloved companion of Rasoolullah ﷺ, Hadrat Abu Bakr ؓ, could not bear to see him in such a state of restlessness. He thereafter lifted his shawl, placed it on his shoulders once again and respectfully said, "Allah ﷻ will indeed fulfil the promise that He had made to you." Hearing this consolation, Rasoolullah ﷺ ceased making dua and recited the following ayah,

سَيَهْزِمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

'Now this multitude is being driven out and they will turn their backs.'

(Surah Al-Qamar, Verse 45)

In this ayah, which was read several times by the Holy Prophet ﷺ, an indication of victory is given.

How fighting began Aamir bin Hadrami first entered the battlefield seeking revenge for his slain brother, Amr, and was approached by Hadrat Mahjah (the slave of Hadrat Umar), who became shaheed after fighting him. Thereafter, an arrow of the Kuffaar struck Hadrat Haarith bin Saraaqah while drinking water from a fountain, causing him to become shaheed as well. (*Seerat ibn Hishaam, Vol. 2, Pg. 627*)

Hadrat Umair's fondness of martyrdom While motivating the Mujaahideen for battle, the Prophet said, "O Muslims! Advance to that Jannah whose width is equal to the skies and earth." Hearing this, Hadrat Umair asked, "O Prophet of Allah, is the width of Jannah really equal to the skies and earth?", who replied, "Yes!" He then exclaimed, "How wonderful." After being questioned by the Prophet as to why he had said this, Hadrat Umair answered, "I said this as I wish to enter Jannah." Rasoolullah then gave him glad tidings by saying, "O Umair! Assuredly you are Jannati." At that time, the companion was eating some dates. Unable to contain his happiness after hearing this, he immediately threw them away, lifted his sword and proceeded to fight fearlessly against the Kuffaar, resulting in him becoming a shaheed as well. (*Muslim Sharif, Vol. 2, Pg. 139*)

The commander of the Kuffaar is killed The commander of the Kuffaar, Utba bin Rabia (wearing the quill of an ostrich as armour), together with his brother Shaiba bin Rabia and son Waleed bin Utba advanced from the battle-line to challenge the Muslim army. The trio was met by Hadrat Auf, Hadrat Muaaz and Hadrat Abdullah bin Rawaaha. Utba asked of their genealogy and background, and after being informed that Hadrat Auf, Muaaz and Abdullah bin Rawaaha were from the Ansaar, he said, "We have no business with you!" thereafter screaming the following, "Muhammad! We are Quraish and desire the Quraish for battle. Send them to us, not these Ansaar!" Rasoolullah then ordered Hadrat Hamza, Ali and Ubaida to meet the challenge of Utba and his two family members, who did as he instructed them to. They were unrecognisable to Utba due to wearing helmets which obscured their faces, and after being told that they were Hadrat Hamza, Ali and Ubaida, he declared, "Now we fight our match." The three Sahaabah began to fight courageously, which exhibited the vigour of their imaan and left the Kuffaar speechless.

Hadrat Hamza ؓ confronted Utba and killed him after a gruelling battle. Waleed was faced by Hadrat Ali ؓ, the Lion of Allah, who with a swift swipe of his sword 'Zulfikaar', immediately slayed him; and though Hadrat Ubaida ؓ fought extremely bravely, he was unfortunately struck by Shaiba which caused him to stumble on the battlefield. Hadrat Ali ؓ saw this and rushed to his aid - killing Shaiba and thereafter proceeding to carry the injured Hadrat Ubaida ؓ upon his shoulders towards Rasoolullah ﷺ. Hadrat Ubaida ؓ was severely wounded in his shin and asked, "Ya Rasoolallah ﷺ! Shall I be deprived of martyrdom in any way?" He replied, "Definitely not. Indeed you have already attained the *thawaab* of a martyr." The Companion ؓ then said, "O Prophet of Allah ﷺ, if today your uncle and mine, Abu Talib, was alive, he would have agreed that I am the fulfillment of the following,

وَنُسَلِّمُهُ حَتَّى نُصْرَعَ حَوْلَهُ

وَنَذْهَلُ عَنْ أَبْنَائِنَا وَالْحَلَائِلِ

We shall only allow the Kuffaar to take control of him (Rasoolullah ﷺ) after we have been defeated through battle. We will forget our children and wives; (and) fight and die for him.

(Abu Dawood Sharif, Vol. 2, Pg. 361 & Zarqaani, Vol. 1, Pg. 418)

Hadrat Zubair's historical spear After this, Ubaid (the son of Saeed bin Aas), fully draped in steel armour and carrying a great number of weapons, tauntingly said to the Muslim army, "I am Abu Kurush!" The cousin of Rasoolullah ﷺ, Hadrat Zubair bin Awaam ؓ, became excited on hearing this, lifted his spear and proceeded to the battlefield to fight him. After drawing close, he found the entire body of Ubaid shielded in steel armour, with the only visible parts of his body being his eyes. Waiting for the right moment, Hadrat Zubair ؓ then shoved his spear into the eye of Ubaid with such force that it penetrated his brain and consequently killed him. The Sahaabi then placed his foot onto his corpse after it had fell to the ground and began tugging at his spear to remove it. He eventually did after great difficulty, seeing that the spear was bent from the force of impact. It was then asked for and given to Rasoolullah ﷺ, who kept it with him at all times, later being given to the Khulafaa-e-Raashideen and thereafter to Hadrat Abdullah ؓ (the son of

Hadrat Zubair ؓ). Hajaaj bin Yusuf Thaqafi (the oppressive governor of the Banu Umayya) made Hadrat Abdullah bin Zubair ؓ shaheed in 7 AH and confiscated the spear. It has never been found since. (Bukhari Sharif, Vol. 2, Pg. 570)

Abu Jahl is disgracefully killed Hadrat Abdur-Rahman bin Auf ؓ narrates, "I was standing in the battle-line of Badr flanked by two young boys. One of them secretively asked, "Please, do you know who Abu Jahl is?" I asked, "Why? What business do you have with him?" He answered, "I've taken a vow to Allah ؓ that whenever Abu Jahl is seen by me, I will either kill or him or die fighting, as he is a great enemy to the Prophet of Allah ؓ!" I looked at this boy in astonishment while the second said the same thing. At that moment Abu Jahl appeared before us twirling his sword and I gestured towards him. The young boys immediately seized upon him as a predator pounces on his prey, and with their swords, launched a brave and severe attack which brought Abu Jahl to the ground. Their names were Hadrat Mu'awiz ؓ and Hadrat Muaaz ؓ, the sons of Afraa. Seeing this, Ikramah (the son of Abu Jahl) rushed to his father's aid and attacked Hadrat Muaaz ؓ with his sword from the back, striking him on his left shoulder with such force that he managed to cut away his arm from the shoulder socket - leaving the arm to dangle from it by only a little flesh. In this condition, Hadrat Muaaz ؓ fought and chased Ikramah who was later able to run away from him. The Sahaabi then continued to fight with others but found his hanging arm to be an obstruction to him. Bending to the ground, he then held it with his feet and rose sharply, completely separating it from his body and in this way was able to fight more freely. Hadrat Abdullah bin Mas'ood ؓ later passed by Abu Jahl as he lay on the ground with little vigour left in him. He placed his leg upon his neck and said, "Abu Jahl! Have you seen the manner in which Allah ؓ has disgraced you?" Abu Jahl, even in this state, arrogantly replied, "This is not an achievement for you. My killing is only the killing of someone by his fellow countrymen. Though I do regret being killed by farmers, and wish it would've been someone else who killed me." (Both Hadrat Mu'awiz ؓ and Hadrat Muaaz ؓ were from the Ansaar, who were farmers. This profession was looked down upon by the Quraish and hence, Abu Jahl's lamentation)

When the battle had terminated, Rasoolullah ﷺ passed by the corpse of Abu Jahl with Hadrat Abdullah bin Mas'ood ؓ. He gestured towards it and said, "Abu Jahl was the Firoun of his time." The Sahaabi then segregated the head of Abu Jahl and placed it at the feet of Rasoolullah ﷺ. (Bukhari Sharif, Ghazwah of Badr & Dalaailun-Nubuwwah, Vol. 2, Pg. 173)

The killing of Abul-Bakhtari Prior to the Battle of Badr, Sayyiduna Muhammadur Rasoolullah ﷺ said to the Sahaabah, "There are certain people in the army of the Quraish who've not come to fight out of their own will but have been compelled to by the Quraish. These people should not be killed." He then mentioned their names. Amongst those forced to fight against the Muslims was Abul-Bakhtari. During the battle, he was spotted riding upon a camel with his friend Janaadah bin Maleehah by Hadrat Majzir bin Ziyaad ؓ. The Sahaabi approached him and said, "Abul-Bakhtari! Rasoolullah ﷺ has stopped us from killing you, so I leave you free." He asked, "And what do you say about my friend Janaadah?" The Sahaabi replied, "We won't leave him alone." Hearing this, Abul-Bakhtari became enraged and angrily answered, "Then I shall not be able to bear the Arab women saying that, to save his own life, Abul-Bakhtari forsook his friend", thereafter reciting the following couplet,

لَنْ يُسْلِمَ ابْنُ حُرَّةٍ دَمِيلَهُ حَتَّى يَمُوتَ أَوْ يَرَى سَبِيلَهُ

*A noble person cannot desert his friend
until he dies, or sees his way*

Umayya is killed Umayya bin Khalf was a strong enemy of Rasoolullah ﷺ. As the Muslims and Kuffaar confronted each other in battle, he sought to save his life by gaining the sympathy of Hadrat Abdur-Rahman bin Auf ؓ, and won him over due to the relationship he had with him prior to the advent of Islam. The companion wished that he be saved by running away from the battle. However, Hadrat Bilaal ؓ (who was tortured inhumanely by Umayya whilst he was his slave) noticed Umayya and beckoned the Ansaar to meet out justice to him. As they approached, Hadrat Abdur-Rahman ؓ asked him to lie on the floor in an attempt to save him and covered him with his own body. Nevertheless, he was moved away by Hadrat Bilaal ؓ and the Ansaar who struck

Umayya with their swords, killing him. (Bukhari Sharif, Vol. 1, Pg. 308)

Army of angels During the Battle of Badr, Allah ﷻ had sent down armies of angels to assist the Muslims in war. 1,000 were initially sent which later increased to 3,000, until finally, 5,000. (Holy Quran, Surah Ale-Imraan & Anfaal)

As the fighting intensified they were not able to be seen - though their attack in the war was clearly visible. Some disbelievers had indications of whips on their faces, while others' heads were severed without the markings of swords. All this were the actions of the angels sent by Allah ﷻ.

The Kuffaar retreat The Kuffaar army became all hopeless of victory after seeing Utba, Abu Jahl and other leaders of the Quraish being killed.

In this despair, they downed their weapons and began to retreat from battle while the Muslims proceeded to arrest them. 70 were arrested and 70 were killed in the Battle of Badr, with the remainder being able to escape. This battle was a major blow to the Kuffaar, who lost their military power in the killing of leaders such as Abu Jahl, Shaiba, Zam'ah, Aas bin Hishaam, Uqbah bin Abi Mu'eet and Nudr bin Haarith etc. These individuals were well-versed in the conventions of war and its rules of engagement; however, their capability as generals unfortunately couldn't equal the imaan of the Sahaabah Kiraam.

Shuhadaa of Badr The Battle of Badr had resulted in the martyrdom of 14 Muslims in total. 6 were from the Muhaajireen while 8 from the Ansaar. Their names are as follows,

Muhaajireen

- ❁ Hadrat Ubaida bin Haarith ﷺ
- ❁ Hadrat Umair bin Abu Waqqaas ﷺ
- ❁ Hadrat Dhu-Shimaalain Umair bin Abd ﷺ
- ❁ Hadrat Aaqil bin Abu Bakr ﷺ

✿ Hadrat Mahja' ﷺ

✿ Hadrat Safwaan bin Baidaa ﷺ

Ansaar

✿ Hadrat Sa'ad bin Khaithima ﷺ

✿ Hadrat Bishr bin Abdul-Munzir ﷺ

✿ Hadrat Haaritha bin Saraaqah ﷺ

✿ Hadrat Mu'awiz bin Afraa ﷺ

✿ Hadrat Umair bin Hamaam ﷺ

✿ Hadrat Raafi' bin Ma'la ﷺ

✿ Hadrat Auf bin Afraa ﷺ

✿ Hadrat Yazeed bin Haarith ﷺ

(Zarqaani, Vol. 1, Pg. 444-5)

All of the above shuhadaa were buried in Badr save Hadrat Ubaida bin Haarith ﷺ, who passed away in a place called Safraa from injuries sustained in battle while returning from Badr. He was later buried here.

(Zarqaani, Vol. 1, Pg. 445)

The pit-hole of Badr It was always the practice of the Prophet ﷺ to bury a dead body upon finding it, yet during the Battle of Badr, the number of corpses of the disbelievers numbered too many to be placed into individual graves, and he therefore ordered for all to be put into a pit-hole of Badr. The corpses were dragged inside by the Sahaabah except for Umayya bin Khalf's, whose body became severely decomposed at a very early stage. While being pulled towards the pit his body parts began to detach from each other and was therefore pressed into the sand where he lay. *(Bukhari Sharif, Vol. 2, Pg. 566)*

Address to the corpses of the Kuffaar After the bodies were placed into the pit, Rasoolullah ﷺ stood at a corner and said while addressing them by their names, "(O Utba bin Rabia, O Abu Jahl, etc) Have you found your Lord's promise to be true?" When Hadrat Umar ؓ saw this he became surprised and said, "Ya Rasoolallah ﷺ, are you speaking to lifeless bodies?" He replied, "O Umar! By Allah ﷻ in whose control is my life, indeed the dead hear me more clearly than you, but they do not answer back." (Bukhari Sharif, Vol. 1, Pg. 183 & Vol. 2, Pg. 566)

It should be beared in mind After it has been proven from authentic hadith such as Bukhari Sharif that the dead of the disbelievers hear the living, then indeed the mu'mins - especially the Auliya-Allah Shuhadaa and Ambiya, can hear our salaam and pleas to them after their demise. The above-mentioned hadith has also proven that the Holy Prophet ﷺ called out to the dead of the Quraish. If calling out to the Kuffaar is permissible then surely to call out to the Auliya, Shaheeds and Ambiya after their demise is also permissible, which is why when Rasoolullah ﷺ used to visit the cemetery of Madina, he used to face the graves and say,

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآثَرِ

O people of the graves, peace be upon you. May Allah ﷻ forgive you and us as well. You have preceded us to the graves and we shall follow towards it soon.

(Mishkaat Sharif, Chapter Ziyaaratil-Quboor)

The Prophet ﷺ also taught the Sahaabah to recite the following whilst visiting the graveyard,

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ

اللَّهُ بِكُمْ لَلْآحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْغَافِيَةَ

(Mishkaat Sharif, Chapter Ziyaaratil-Quboor, Pg. 154)

As a result, these hadith prove that the dead hear the salaam and call of the living. If not, then what is the purpose of greeting those who cannot?

Return to Madina After the victory of Badr, Rasoolullah ﷺ remained there for a few days and later set out back to Madina, taking along with him the prisoners and war-booty attained. This was distributed by him amongst the Muhaajireen when they reached the Valley of Safraa.

The wife of Hadrat Uthman ؓ, Bibi Ruqaya ؓ (who was also the daughter of the Holy Prophet ﷺ) was severely sick at the time of the Battle of Badr, and as a result, permission had been granted to Hadrat Uthman ؓ to remain in Madina and nurse his wife. He was therefore excluded from the battle. However, as Rasoolullah ﷺ distributed the war-booty, he kept aside an equal share for Hadrat Uthman ؓ and also gave him the glad-tidings of partaking in the Battle of Badr though he was not physically present in it. Hence, Hadrat Uthman ؓ is also regarded as a 'Badri Sahaabi'.

Welcome to the Mujaahideen of Badr After the Muslims triumph at Badr, the Prophet ﷺ sent Hadrat Zaid bin Haarith ؓ back to Madina to announce the Muslims' success, resulting in the city of Madina to be steeped in joy. They began to anxiously wait for Rasoolullah's ﷺ return, and when news of his proximity became known every resident of Madina proceeded to a place called Rauha to happily welcome him. (*Seerat ibn Hishaam, Vol. 2, Pg. 643*)

Treatment of prisoners When the Kuffaar of Makkah entered Madina as prisoners, many had gathered to look at them, amongst them being Sayyidah Saudah ؓ. She saw a close family member of hers amongst them, 'Suhail', and said, "Suhail! You too have worn chains as women wear jewellery! Why couldn't you have fought like a brave man and be killed in combat like one?" (*Seerat ibn Hishaam, Vol. 2, Pg. 645*)

Rasoolullah ﷺ later distributed the prisoners amongst the Sahaabah and requested for them to be treated respectfully. They were then taken to be accommodated in their homes; with some taking two while others up to four. The Sahaabah treated the prisoners so honourably that they would feed them the best food (meat, bread etc.) while they lived on dates and water. (*Seerat ibn Hishaam, Vol. 2, Pg. 646*)

Amongst the prisoners was the uncle of Rasoolullah ﷺ, Abbas. Being a

tall person he did not wear a tunic as all those given to him did not fit and was later presented with one by Abdullah bin Ubai (the Leader of the Munaafiqs), who was similar in height. It has been narrated in Bukhari Sharif that when Rasoolullah ﷺ gave his tunic as a kaffan for Abdullah bin Ubai after his death, it was in compensation for him giving his tunic to Hadrat Abbas ؓ. (*Bukhari Sharif, Vol. 1, Pg. 422*)

Result of the prisoners of Badr Rasoolullah ﷺ later consulted his Sahaabah as to what should be done with the prisoners. Hadrat Umar ؓ suggested that all should be executed for they were the enemies of Islam, further stating that they should be executed by their Muslim family members in Madina. Hadrat Abu Bakr ؓ however, responded by saying that as they were close family they shouldn't be killed, though an amount of money should be asked of them as fidyah - and after paying this shall they then be freed. The economical condition of the Muslims was poor at the time. If this fidyah was paid it would be a financial benefit to the Muslims. Hence, Rasoolullah ﷺ approved this suggestion of Hadrat Abu Bakr ؓ and set the fidyah at 4,000 dirhams per prisoner. Those financially able to pay this did so and were subsequently released while those destitute and unable were also let free without payment. The fidyah paid by those let free without their payment of 4,000 dirhams was that, if the prisoner was literate, he was to teach 10 children of the Ansaar how to read and write. (*Seerat ibn Hishaam, Vol. 2, Pg. 646*)

The fidyah of Abbas The Ansaar had asked Rasoolullah ﷺ to forgive the fidyah of Abbas as he was their nephew (in feeling sympathy for him), though this request was not accepted. Abbas was from amongst the 10 affluent leaders of the Quraish who bore the responsibility of feeding the Quraish's army. To accomplish this task he had carried 20 Auqia of gold which remained with him as his turn for feeding the army had not transpired. Rasoolullah ﷺ acquired this and gathered it with other war-booty, insisting that he pay the fidyah of both nephews, Aqeel bin Abu Talib and Naufal bin Haarith, his haleef, Amr bin Jahdam, as well as his own. He replied, "I do not possess any wealth! Where shall I get the money to pay for these fidyahs?" Rasoolullah ﷺ answered, "O my uncle! Where is the money given by you to your wife Umme Faiz before proceeding to Badr? You had also told her to divide the money

between your children if you didn't return!" Abbas became astonished and said, "Oath on Allah ﷻ who has sent you with truth. Indeed you are Allah's ﷺ prophet for knowing what none but my wife and I had knowledge of." He thereafter paid every fidyah asked for by the Holy Prophet ﷺ, and after being free, accepted Islam with Aqeel and Naufal ﷺ. (Madaarijun-Nubuwwah, Vol. 2, Pg. 97 & Zarqaani, Vol. 1, Pg. 447)

The necklace of Sayyidah Zainab Amongst the prisoners of Badr was Abul-Aas bin Rabee, the son-in-law of Rasoolullah ﷺ, as well as the son of Haala bint Khuwailad (the blood sister of Hadrat Khadija ﷺ). It was because of this that after consulting Rasoolullah ﷺ, Hadrat Khadija ﷺ married their daughter Sayyidah Bibi Zainab ﷺ to Abul-Aas bin Rabee. After the announcement of prophethood, Sayyidah Zainab ﷺ embraced Islam though her husband chose not to at the time, not separating herself from him nevertheless. Abul-Aas sent then a message to her in Makkah asking for money to be sent for his fidyah. She possessed around her neck an expensive necklace given to her by her mother, Hadrat Khadija ﷺ, at the time of her wedding, removed it and sent it to Madina as fidyah for her husband. When Rasoolullah ﷺ saw this necklace, the love and remembrance of Hadrat Khadija ﷺ overwhelmed him so much that he began to cry, thereafter asking the Sahaabah, "If you are content, may I return this remembrance of a mother to a daughter?" They readily agreed and the necklace was then returned to Sayyidah Bibi Zainab ﷺ. (Taarikh Tabri, Pg. 1348)

After being set free, Abul-Aas returned to Makkah and sent Sayyidah Zainab ﷺ to Madina. He was a successful trader who once gathered his stock and traveled to Syria for trade, successfully managing to make a huge profit in that area. While returning to Makkah, Mujaahideen attacked the caravan and confiscated his money and goods, later dividing it amongst themselves as war-booty. He then secretly entered Madina and stayed at the house of Hadrat Zainab ﷺ after being given refuge by her. The Holy Prophet ﷺ asked the Sahaabah, "If you all are pleased, why not return the money and goods of Abul-Aas?" Understanding his implication, they immediately brought back the goods and placed it before him. Abul-Aas then proceeded to Makkah where he fulfilled all payments to his creditors and business partners.

and announced his acceptance of Islam, saying, "O people! I have come to pay each of you, and announce that I am a Muslim, and now intend to go to Madina. Let none say that Abul-Aas became a Muslim and fled to Madina only because he feared his creditors." He then arrived in Madina and began to live with Sayyidah Zainab ؓ. (Taarikh Tabri)

Mourning for the dead of Badr When word of the Kuffaar's defeat in Badr had spread in Makkah, the entire city was overcome in mourning, with Abu Sufyaan later ordering that they cease crying for fearing being jeered at by the Muslims. Aswad bin Abde Yaguth had two sons (Aqeel and Zamah) and one grandson (Haarith bin Zamah) who were all killed in Badr. He was deeply grieved by their deaths and wished to cry but refrained from doing so due to the pride of his country. While wailing and lamenting could not be done he nevertheless shed many tears - to an extent that blood appeared from his eyes. One day, he heard the voice of a woman crying uncontrollably and sent his slave to see who it was, thinking that permission had now been given to cry over the dead of Badr (as he too sought crying in his sadness). The slave returned to inform him that the woman was crying over her lost camel. Being a poet, Aswad immediately uttered the following,

أَتَبْكِي أَنْ يَضِلُّ لَهَا بَعِيرٌ!

وَيَمْنَعُهَا مِنَ النَّوْمِ السُّهُودُ

*Does that woman cry over her lost camel;
And has not having sufficient dreams desisted her sleep?*

فَلَا تَبْكِي عَلَى بَكْرٍ وَلَكِنْ

عَلَى بَدْرٍ تَقَاصَرَتْ الْجُدُودُ

*She shouldn't cry over a camel;
But for Badr, a place where destinies became lazy*

وَبَكِّي إِنْ بَكَيْتِ عَلَى عَقِيلٍ

وَبَكِّي حَارِثًا أَسَدَ الْأَسْوَدِ

*If you choose to cry, then do so
Over Aqeel and Haarith; both lions of lions*

وَبَكَّيْهِمْ وَلَا تُسَمِّى جَمِيعًا

وَمَا لَابِى حَكِيمَةً مِنْ نَذِيرٍ

*Cry for them, yet do not take their names;
And Abu Hakimah and Zamah have no equals
(Seerat ibn Hishaam, Vol. 2, Pg. 657)*

The sinister plan of Umair and Safwaan Once, while Umair and Safwaan were crying over their dead in the hateem of the Ka'ba, Safwaan suddenly said, "Umair, my heart shatters when I think of my father and the other leaders of Makkah killed in Badr. Life is now without any pleasure!" He replied, "True, the fire of revenge burns within me as well. The Muslims have killed my close family members and captured my son. Oath on the Lord, if I did not fear my creditors or had any commitments to my children, I would have surely ridden to Madina and killed Muhammad." Safwaan replied, "Don't worry about your creditors or seeing to your children. I'll pay your debts and take care of your children, and I promise so in the sanctified house of Allah." Following this agreement, Umair proceeded straight to his home, lifted his sword which was bordered with poison and began to ride his horse towards Madina. Upon reaching Masjidun-Nabawee, Hadrat Umar ؓ apprehended him and began to choke him at the throat - bringing him to Rasoolullah ﷺ in this manner. The Prophet ﷺ asked as to what intention brought him to the city and was told that he had come to release his son who was captured in Badr. He replied, "Did you and Safwaan plot to kill me while sitting in the hateem of the Ka'ba?" Umair became astounded and said, "I bear witness that indeed you are the prophet of Allah ﷻ, as none but Safwaan and I had knowledge of this secret." During this while, Safwaan impatiently awaited the news of Rasoolullah's ﷺ death in Makkah and was anxious for the arrival of Umair. After being informed of his embracement of Islam however, he could be nothing but further agitated.

Hadrat Umair ؓ then returned to Makkah after his acceptance, to become an enemy of the disbelievers. All the same, he was able to courageously propagate Islam in the city and was responsible for many staunch Kuffaar accepting it. (*Taariikh Tabri, Pg. 1354*)

Excellence of the Mujaahideen of Badr The Sahaabah who partook in the Battle of Badr gained a unique excellence over the other Sahaabah. Concerning this, Rasoolullah ﷺ has stated, "Indeed Allah ﷻ knows the actions of the Sahaabah of Badr." Allah ﷻ has also stated that regardless of what they shall do, Jannah is compulsory upon them; or that He has forgiven them." (*Bukhari Sharif, Vol. 2, Pg. 567*)

Death of Abu Lahab When Abu Lahab was informed of the Quraish's defeat (after not being present at the Battle of Badr), he slipped into a deep depression and was later sick with chicken-pox, causing his entire body to rot. He died on the eight day of this sickness. Chicken-pox was feared by the Arabs who regarded those who died from it as unlucky. As a result, not even the children of Abu Lahab had touched his body for a period of three days. They eventually carried his body with sticks after fearing being taunted by people, pushed it into a pit dug by them and poured sand over to cover it. Some Historians are of the opinion that people stood from afar and threw stones in the pit to cover the body. (*Zarqaani, Vol. 1, Pg. 452*)

Ghazwah of Banu Qainqah The Holy Prophet ﷺ returned to Madina from Badr in the Ramadaan of 2 AH, and a short while later, on the 5th of Shawwaal 2 AH, the ghazwah of Banu Qainqah took place. As mentioned before, three tribes of Jews (the Banu Qainqah, Nadeer and Quraizah) lived in the vicinity of Madina. Though an agreement was made by them with the Muslims, it was first broken by the Banu Qainqah who were the most affluent and powerful tribe amongst the Jews of Madina. The ghazwah occurred when a veiled Arab woman went out for shopping in the Jews' market-place. A shop owner mischievously began to undo her clothing and thereafter made her naked, driving every Jew who saw this to laughter. The lady then screamed for help and was heard by an Arab who approached and killed the shop-owner, causing a fight to break out between the Jews and Arabs. When Rasoolullah ﷺ heard of this, he proceeded to the Jews and rebuked them for their immoral activities, causing an enraged Banu Qainqah to reply, "Muhammad! Don't become arrogant because of your victory at Badr. You were facing the Makkan army who don't know the art of war - that's why you won against them. If you challenge us we will not be tread upon, and will demonstrate to you how to be

victorious in battle." After breaking the agreement, the Jews were attacked by Rasoolullah ﷺ in the middle of Shawwaal 2 AH, on a Saturday. They could not match the Muslims in combat and locked themselves up in their forts; and after a siege of 15 days, eventually lost the battle and were forced to concede defeat. The Holy Prophet ﷺ consulted the Sahaabah as to what should be done, and it was ultimately decided that they be exiled from Madina. Thus, the Banu Qainqah proceeded to live in Azra'aat (an area of Syria) following their banishment. (*Zarqaani, Vol. 1, Pg. 458*)

Ghazwah of Saweeq As previously mentioned, every individual of Makkah was in mourning for their slain leaders of Badr and yearned revenge for their killings (resulting in the Battles of Uhud and Saweeq). Abu Sufyaan had now become the most prominent leader of Makkah after the deaths of Utba and Abu Jahl in Badr, and was responsible for the important duty as leader of Makkah to avenge the people killed in the battle by the Muslims. This led to him taking a vow to not put oil in his hair or make ghusal after *janaabat* until revenge has been meted out for those killed by the Muslims. Thus 2 months after the battle, in Zul-Hijjah 2 AH, Abu Sufyaan set out to Madina with an army consisting of 270 soldiers on horseback hoping, or rather knowing, that the Jews would support him in battle. He firstly met with Hayy bin Akhtab to gain his allegiance, yet unfortunately for him, he did not want any part of the battle and did not even open the door of his house. Following this disappointing meeting, Abu Sufyaan then met with the leader of the Jewish tribe of the Banu Nadeer, Salaam bin Mushkam, who was also the manager of the Jewish treasury. He honourably welcomed him and informed him of the Prophet's ﷺ military secrets, and at dawn, Abu Sufyaan attacked Areed (a village three miles from Madina) and made an Ansaari Sahaabi, Hadrat Sa'ad bin Umar ؓ, shaheed, also bringing down a few trees and setting fire to some gardens and homes of the village in thinking that he had avenged the slain in Badr by doing so. When Rasoolullah ﷺ was informed of this, he proceeded to confront Abu Sufyaan who became afraid and turned to escape the advancing Muslim army. To gain speed he threw sacks of *satu* (the food for the soldiers) off the horses which were later picked up by the Muslims. Satu in Arabic is called Saweeq, hence the title of the battle. (*Madaarij, Vol. 2, Pg. 104*)

Marriage of Sayyidah Fathima The marriage of Sayyidah Fathima (the beloved daughter of the Holy Prophet ﷺ) to Hadrat Ali (رضي الله عنه) had also taken place in the year 2 AH. It was a simple ceremony which took place with a lot of dignity. The Prophet ﷺ ordered Hadrat Anas (رضي الله عنه) to invite Hadrat Abu Bakr, Umar, Uthman, Abdur-Rahman bin Auf and other Ansaar and Muhaajireen (رضي الله عنهم), and when all had gathered, delivered a *khutba*, performed the nikaah and gave Sayyidah Fathima (رضي الله عنها) the following items: a small blanket, a bed-stand, a quilt, a leather bag for water, two pulleys and two jugs made of clay. Hadrat Haarith bin Nu'maan (رضي الله عنه) thereafter presented Rasoolullah (ﷺ) with a house of his for Sayyidah Fathima (رضي الله عنها) and Hadrat Ali (رضي الله عنه) to live in. When she entered her new home after marriage, Rasoolullah (ﷺ) visited her after Esha salaah, requested for water in a dish, gargled his blessed mouth with it and sprinkled it on the shoulders and chests of Hadrat Ali and Fathima (رضي الله عنهما) thereafter making the following dua,

'O Allah (ﷻ)! I hand over Fathima, Ali and their children (رضي الله عنهم) in your protection. Indeed they are saved from the mischief of Shaitaan.'
(Zarqaani)

Miscellaneous Events of 2 AH

- ① Fasting and Zakaat became fardh upon the Muslims.
- ② Rasoolullah (ﷺ) performed the first Eidul-Fitr salaah with congregation in the eidgaah. Prior to this there was no Eid salaah.
- ③ Sadqa-e-Fitr was also ordered to be given.
- ④ On the 10th of Zul-Hijjah, Rasoolullah (ﷺ) performed Baqri-Eid salaah and sacrificed 2 rams thereafter.
- ⑤ Gazwah of Qar Qarul-Kadr, Bahraan and other small ghazwaath took place. The Holy Prophet (ﷺ) attended these though fighting had taken place.

CHAPTER EIGHT

THIRD YEAR AFTER HIJRAT

THE BATTLE OF UHUD

The biggest event of 3 AH was the Battle of Uhud. Uhud is the name of a mountain 3 miles from Madinah Munawwarah. The battle was named after it for taking place within close proximity and has also been mentioned by Allah ﷻ several times in the Holy Quran.

Reason for the Battle of Uhud You have previously read that 70 Kuffaar were killed in Badr and 70 arrested. The majority of those killed were leaders, or rather, rulers of the Kuffaar of the Quraish, which lead to every individual of Makkah, including women and children, to seek revenge for the killing of their fellow Kuffaar. A distinguishing characteristic of the Arabs, notably the Quraish, is that they would avenge each killing of their fellow men to an extent that their lives would feel incomplete without fully doing so. They had decided that this should be carried out as soon as possible. Hence, Ikramah (the son of Abu Jahl), Safwaan (the son of Umayya) and other disbelievers of the Quraish whose family had been killed in Badr approached Abu Sufyaan and requested, "The Muslims have killed our leaders and family. To take vengeance is a national responsibility. We therefore wish for all profit made from businesses this year to be collected for a war-budget. With it we can buy weapons, armour and other vital items for battle, and in doing so prepare a strong army and be able to attack Madina to eliminate the existence of Muhammad and Muslims from the face of this earth." He happily accepted their request, though after the Battle of Badr, the Kuffaar were aware that it was no easy task - indeed, to go against the forces of nature was easy, but to challenge the followers of

Sayyiduna Muhammad Mustafa ﷺ was something that they were not prepared enough for. They therefore spent every coin in purchasing extra weapons and additional supplies for war, and enlisted the help of poets to create an emotion of war and revenge within the Arab tribes in their renditions of poetry as well. Amr Jahmi and Masaafi were two such poets that toured the Arab tribes gaining support for the impending war against the Muslims. Through their eloquent speech and poems, they were able to win the people over for the cause of the Quraish, and a large army was assembled consisting of men and women from prominent families. The latter had vowed to seek revenge for the slain family members by drinking the blood of those Muslims who had killed them. It was for this reason that Wahshi, the slave of Jubair bin Mut'im, was trained by Hind to slay Hadrat Hamza ؓ as he had killed her father, Utba, as well as an uncle of Jubair bin Mut'im. He promised Wahshi that in return for him killing Hadrat Hamza ؓ, he would certainly see that he be freed.

Attack on Madina After much emotion and preparation, the Kuffar army of Makkah made for Madina to attack the Muslims commanded by Abu Sufyaan. At that time, Hadrat Abbas ؓ (the uncle of Rasoolullah ﷺ) was confidentially still a Muslim living in Makkah. He wrote a letter to the Prophet ﷺ notifying him of the Kuffar's assembling of an army and their march towards Madina for attack. On the 5th of Shawwaal 3 AH, Rasoolullah ﷺ received this letter and appointed Hadrat Anas ؓ and Mounis ؓ, the two sons of Hadrat Adi bin Fatah ؓ, as informants to gather information regarding this. After their return, they informed Rasoolullah ﷺ that the army of Abu Sufyaan was within close proximity to Madina - in the vicinity of Areeed (the pasture of Madina), and that the army's horses had eaten the grass of it.

Preparation and spirit of the Muslims After receiving this information, the security of Madina was intensified. On the night before Friday the 14th of Shawwaal 3 AH, Hadrat Sa'ad bin Muneer, Aseed bin Adeer and Sa'ad bin Ubaadah ؓ, fully armed, guarded the house of Rasoolullah ﷺ while assisted by other Ansaaris. Other Muslims had also been placed in important parts of the city. In the morning, the Holy Prophet ﷺ gathered both the Ansaar and Muhaajireen to discuss whether the army should be faced in Madina, or the Muslims should

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meet their challenge out of it. The majority of Muhajireen, as well as certain elderly Ansaar, deemed that the women and children be locked in the forts whilst the men resist their attack within the precincts of the city, which was also agreed to by the Leader of the Munaafiqs, Abdullah bin Ubai, who was in the meeting as well. There had also been a few young and virile Ansaaris not present at the Battle of Badr. Unable to contain the passion of jihad within them, they were spurred to declare the following, "It's necessary for us to leave Madina to fight the Kuffaar army." After listening to every opinion, Rasoolullah ﷺ went into his house, dressed himself in his armour for battle and came out. Outside, it was agreed by the Sahaabah that the Kuffaar should be met from within the precincts of Madina. The Prophet ﷺ however, said, "It is unbecoming for a prophet to wear his armour for war and later remove it before Allah ﷻ decides his and his enemies fate. You should take the name of Allah ﷻ and proceed to the battlefield. Indeed, if each of you fight bravely He will grant us victory." (Madaarij, Vol. 2, Pg. 114)

Rasoolullah ﷺ then gave the flag of the Khazraj tribe to Hadrat Habaab bin Munzir ؓ, the flag of the Aus tribe to Hadrat Aseed bin Hadeer ؓ, the flag of the Muhaajireen to Hadrat Ali ؓ, and with an army of 1,000, proceeded out of Madina to intercept the oncoming army of the Kuffaar.

The Prophet rejects the help of the Jews As Rasoolullah exited the city, he noticed another army coming along and enquired as to who they were. He was told, "They are Jews, the haleefs of Abdullah bin Ubai (the Leader of Munaafiqs), and have come to help us in battle." The Holy Prophet ﷺ replied, "Tell them to go back into Madina. We do not require the help of Mushriks to fight Mushriks." (Madaarij, Vol. 2, Pg. 114)

Thus the army of Jews returned to Madina, and Abdullah bin Ubai, who brought 300 soldiers with him to fight for Rasoolullah ﷺ, seeing the help of Jews being refused, also returned to Madina with his fighters saying, "Muhammad did not accept my wish and has come out of Madina to meet with the Makkan army against my opinion. I shall not support him." (Madaarij, Vol. 2, Pg. 115)

Hearing this, the Banu Salma of the Khazraj and Banu Nadir of the

Aus tribes desired to go back to Madina. However, Allah ﷻ had created a great love for Islam within them which could not now shake their resolution to participate in jihad. Hence, He mentions in the Quran regarding them,

إِذْ هَمَّتْ طَائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا، وَاللَّهُ وَلِيُّهُمَا، وَعَلَى اللَّهِ

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

'When two of your groups intended Cowardice, but Allah ﷻ is their supporter, and upon Allah ﷻ should the muslims rely.'
(Surah Ale-Imraan, Verse 122)

Rasoolullah ﷺ now had a army of 700 Sahaabah, with only 100 of them fully armoured, against an army of 3,000 Kuffaar consisting of 700 fully armoured soldiers, 200 on horseback, 3,000 camels and 15 women.

After leaving Madina, the Prophet ﷺ inspected his army and ordered all those still young for battle to return to the city, as children do not belong amongst the sinister acts of war.

Spirit of jihad within the children When Hadrat Raafi' bin Khadeej ﷺ was told to return for being too young, he began to stand on his toes to gain height which earned him a place in the army.

Hadrat Samorah ﷺ was a young teenager who was also told to turn back. Nonetheless, he answered, "I've defeated Raafi' ﷺ in wrestling. If permission can be given to him, it can also be given to me." Both were then made to wrestle, and indeed, Hadrat Samorah ﷺ was able to beat Hadrat Raafi' ﷺ, which lead to both being allowed to participate in the battle. (Madaarij, Vol. 2, Pg. 114)

The Holy Prophet on the battlefield The Mushrikeen had by now arrived at the mountain of Uhud near Madina and pitched camp on Wednesday the 12th of Shawwaal 3 AH. The Prophet ﷺ however, only left the city on the 14th of Shawwaal after Jumu'ah salaah. He spent the night at Banu Najaar and reached Uhud at the time of Fajr salaah on Saturday the 15th of Shawwaal, where Hadrat Bilal ﷺ gave the azaan whilst Rasoolullah ﷺ lead the congregation for Fajr. Rasoolullah ﷺ

then headed towards the battlefield to fortify it and appointed the following Sahaabah as generals of the soldiers on the battlefield,

- ❁ Hadrat Ukasha bin Mohsin ؓ to lead the right wing.
- ❁ Hadrat Abu Salmah bin Abdul-Asad Makhzoomi ؓ to lead the left.
- ❁ Hadrat Abu Ubaidah bin Jaraah ؓ and Hadrat Sa'ad bin Abu Waqqaas ؓ to lead the forward contingent.
- ❁ Hadrat Miqdaad bin Umar ؓ to lead the rear contingent.

The Prophet ﷺ aligned his battle-lines against the Uhud mountain with their backs facing it; the hill of Ainain was on his left. There was also a narrow road going through the mountain of Uhud to the rear of the army which could also be used by the Kuffaar of the Quraish to attack the muslims. Due to this, he appointed a division of 50 archers to guard it, placing Hadrat Abdullah bin Jubair ؓ in command, saying, "If we are defeated or even victorious, your division should not move from their spot until I send someone to tell you to leave." (*Madaarij, Vol. 2, Pg. 115*)

The Mushrikeen had also prepared their battle-lines very strategically; the following were their generals on the battlefield,

- ❁ Khalid bin Waleed in command of their right wing.
 - ❁ Ikramah bin Abu Jahl in command of the left.
 - ❁ Safwaan bin Umaya in command of the horseback division.
 - ❁ Abdullah bin Rabia in command of the archer division.
- Talha bin Abu Talha, from the tribe of the Banu Abde-Daar, was the flag-bearer of the entire Kuffaar army. (*Madaarij, Vol. 2, Pg. 115*)

After seeing that the flag-bearer of the Kuffaar was a single individual

from the tribe of the Banu Abde-Daar, the Prophet ﷺ also appointed Hadrat Mus'ab bin Umair ؓ as a single flag-bearer for the Muslim army.

The war begins First the women of the Kuffaar came forward, playing duffs and chanting songs which contained hints of revenge for those killed in Badr. Hind, the wife of Abu Sufyaan (the leader of the Kuffaar army), together with 14 other women belonging to respected families of Makkah, sang the following,

نَحْنُ نَبَاتُ طَارِقٍ نَمْشِي عَلَى النَّمَارِقِ

*We are daughters of the stars in the sky,
accustomed to walk upon woollen carpets.*

إِنْ تُقْبِلُوا نَعَانِقُ أَوْ تَذُبُّوا نَفَارِقُ

*If you step forward for battle, we shall meet
your challenge, and if not, we will separate*

The first to advance from the Mushriks for combat was Abu Aamir Ausi, named 'Rahib' by the people of Madina due to his chastity and devotion to worship. The Prophet ﷺ however, named him 'Faasiq'. During the Period of Ignorance, he was the leader of the Aus tribe and a renowned citizen of Madina. When Rasoolullah ﷺ arrived in the city, Abu Aamir became jealous of the acceptance he received in Madina, moved to Makkah and encouraged the Kuffaar of the Quraish to fight against him as well. He had a lot of faith that his tribesmen would leave the Prophet's ﷺ side after seeing him. For this reason, he stepped onto the battlefield and announced, "O Ansaar! Do you recognise me? I am Abu Aamir Rahib." The Ansaar screamed in reply, "Indeed, 'Faasiq'! We recognise you. May Allah ﷻ disgrace you." Hearing the title 'Faasiq', Abu Aamir became enraged and said, "How sad! My fellow people have completely changed after my going away." With a group of soldiers, he then began to fire arrows at the believers. The Mujaahideen stoned them severely in reply, forcing Abu Aamir and his group to flee from the battlefield. (Madaarij, Vol. 2, Pg. 116)

Talha bin Abu Talha, the flag-bearer of the Kuffaar, came forward onto the battlefield and said, "O Muslims! Is there any amongst you who

wishes to send me to Jahannam, or does anyone want to be sent to Jannah by me?" Hadrat Ali ؑ, the Lion of Allah, heard this attitude of Talha bin Abu Talha and said, "Yes! I do." With one strike of his sword (Zulfikaar), Hadrat Ali ؑ cut his head, causing Talha to fall to the ground with the Companion then stepping away. He was later asked, "Why didn't you slay his head?" He replied, "When he fell to the floor, his private parts were shown and he pleaded for me to forgive him. Seeing this unashamed person exhibiting his private parts caused me to turn away in shame and disgust. (Madaarij, Vol. 2, Pg. 116)

After Talha, his brother Uthman bin Abu Talha advanced forward saying the following,

إِنَّ عَلَى أَهْلِ اللَّوَاءِ حَقًّا

إِنْ يَخْضِبَ اللَّوَاءُ أَوْ تَنْدَقًا

"It is the duty of the flag-bearer to dip the tip of the spear in blood, or to strike and break."

His challenge was met by Hadrat Hamza ؑ. Armed with a sword, he struck Uthman with such force that it reached his hip after incising through his backbone, saying the following whilst attacking,

أَنَا ابْنُ سَاقِي الْجَحِيحِ

"I am the son of the one who quenches the thirst of the Haajies (Abdul-Muttalib)."

(Madaarij, Vol. 2, Pg. 116)

Thereafter, a bloody battle ensued between the two armies.

The good fortune of Abu Dajaanah The Holy Prophet ﷺ had in his hand a sword with the following stanza engraved on it,

فِي الْجُبْنِ عَارٌ وَفِي الْأَقْبَالِ مَكْرُمَةٌ

وَالْمَرْءُ بِالْجُبْنِ لَا يَنْجُو مِنَ الْقَدَرِ

There is shame in cowardice, and to step forward for combat is a means of respect. A man cannot escape fate even after adopting cowardice.

He then asked, "Who shall take this sword and fulfil its rights?" Hearing this, the Sahaabah rushed forward towards him to be allowed the distinction of using the sword, yet the honour of this was handed to Hadrat Abu Dajaanah ؓ. Receiving the sword from Rasoolullah ؐ was the climax of his life. He asked, "O Prophet of Allah ﷺ, what is the right of this sword?" He replied, "You should use it slaying the Kuffaar until it bends." He replied, "Ya Rasoolallah ﷺ, I shall try my best to fulfil its rights." Abu Dajaanah subsequently tied a red scarf around his head, proudly entered the battlefield and moved swiftly through the ranks of the Mushriks, executing each with the sword along the way until arriving face-to-face with Hind, the wife of Abu Sufyaan. Intending to kill her, Abu Dajaanah then remembered that in his hand he held the sword belonging to Rasoolullah ﷺ and chose not to as it seemed unfit for it to be used on a woman. (*Zarqaani, Vol. 2, Pg. 29 & Madaarij, Vol. 2, Pg. 116*)

Like Hadrat Abu Dajaanah ؓ, Hadrat Hamza and Ali ؓ had also moved quickly through the ranks of the kuffaar, killing them while doing so.

Spirited with the passion of jihad and armed with swords on either hand, Hadrat Hamza ؓ came across a person named 'Sabaag Gaishani' and said to him, "O son of the woman who circumcises women! Wait! Where are you going? Have you come to fight with Allah ﷻ and His Rasool ﷺ?" He then struck Sabaag with both swords and separated his body into two halves.

Shahaadat of Hadrat Hamza Wahshi was an Abyssinian slave whose master was Jubair bin Mu'tim. He was promised freedom if he killed Hadrat Hamza ؓ and thus, hid behind a huge rock in wait for him. Wahshi pitched his spear into Hadrat Hamza's ؓ navel the instant the Companion appeared before him - the force of which penetrated his back. In this condition, armed with swords, Hadrat Hamza ؓ began to move towards Wahshi, but could unfortunately not proceed very far due to the injury he sustained. Hadrat Hamza ؓ then fell to the ground and became a shaheed. (*Bukhari Sharif, Vol. 2, Pg. 582*)

Though the flag-bearer of the Kuffaar was struck severely, their flag

remained being kept high. Soldiers of the Kuffaar hastened to keep the flag raised while their flag-bearers continued to be killed by the Muslims. Their passion for doing so can be ascertained after reading the following incident. A kaafir named Sawaab began to carry the flag of the Mushriks when two Muslims appeared and cut both his hands. Nevertheless, he had managed to still keep it flying by holding it onto his chest by his chin and was later killed by the Muslims in this condition. While being killed, he said, "I have fulfilled my obligation." Subsequent to his death, a woman named Amrah ran forward to keep her nation's flag high, which united a scattered army of the Quraish and propelled them to fight more fiercely. (*Madaarij, Vol. 2, Pg. 116*)

Shahaadat of Hadrat Hanzala Although Abu Aamir Rahib was fighting for the Mushrikeen, his son Hadrat Hanzala ؓ fought for the Muslims. He submitted to the Prophet ﷺ by saying, "O Prophet of Allah ﷺ! Grant me permission to cut the head of my father, Abu Aamir", yet the compassion of the Mercy to the Worlds, Muhammad Mustafa ﷺ, could not allow a son to kill his own father. Hadrat Hanzala ؓ fought with such spirit that he was able to pass through the barrage of soldiers and ultimately reached the Mushrikeen's leader, Abu Sufyaan. He swiped to attack him and was close in doing so, until being intercepted by Shadaad bin Aswad, who then made Hadrat Hanzala ؓ shaheed whilst striking him from the back.

The Holy Prophet ﷺ said regarding him, "The angels are giving ghusal to Hanzala ؓ." When Hadrat Hanzala's ؓ wife was asked concerning the state of her husband prior to battle, she replied, "On the night of the Battle of Uhud, he spent it with me and was in need of ghusal, though when the call for jihad was made, he answered it immediately despite his need for ghusal." Upon hearing this, Rasoolullah ﷺ said, "This is the reason for the angels giving him ghusal." It is for this incident that Hadrat Hanzala ؓ was given the title of 'Ghaseelul-Malaaikah' (One given ghusal by the angels). (*Madaarijun-Nubuwwah, Vol. 2, Pg. 123*)

In this battle, both the Ansaar and Muhaajireen fought very bravely, resulting in the Mushrikeen losing any hope of victory. The attacks of Hadrat Ali, Abu Dajaanah and Sa'ad bin Waqqaas ؓ were influential in causing a great loss to the army, and every flag-bearer of the Kuffaar

(Uthman, Abu Saeed, Musaafi', Talha bin Abu Talha, etc) were decimated and brought to the ground. The Kuffaar had lost and began to flee to the mountains accompanied by the women who had left Makkah for battle as well. The Muslims were victorious.

A sudden change in the war Seeing the retreat of the disbelievers and the victory of the Muslims, the division of archers previously posted to safeguard the narrow road in the mountain began to say to one another, "Let's take the war-booty, we've won!" The leader in charge of them, Hadrat Abdullah bin Jubair ؓ, tried to make them understand the order of Rasoolullah ﷺ and warned of the Prophet's ﷺ disobedience. The archers however, payed no attention to him and proceeded to amass the war-booty. Whilst this was occurring, an officer of the Kuffaar, Khalid bin Waleed, was watching this scene from the height of the mountains, and upon seeing the narrow road no more guarded by archers, he gathered an army and immediately attacked the Muslims from behind via the now unguarded route. Hadrat Abdullah bin Jubair ؓ, as well as certain other diligent soldiers, attempted to interrupt this invasion as best they could, but unfortunately, all had become shaheed. The way was now clear for Khalid bin Waleed to seize the Muslims from the rear. Seeing this, the army of the Kuffaar returned again to fight with the Muslims who were unfortunately engrossed in acquiring war-booty. The believers turned to see an assault on them, and after looking forward again, found themselves to be hounded by the Kuffaar army. Being surrounded, panic arose amongst them and now no differentiation could be made between fellow soldier and adversary, causing Muslims to be attacked by Muslims. As a result, Hadrat Yamaan ؓ, the father of Hadrat Huzaifa ؓ, was made shaheed by a Muslim sword. Hadrat Huzaifa ؓ screamed, "Muslims! He's my father! He's my father!", but in this strange, sudden and uncontrollable fear, none could understand what was being said, and as mentioned above, this was the result of Hadrat Yamaan ؓ being made shaheed by the sword of a Muslim.

Hadrat Mus'ab bin Umair is also made shaheed The flag-bearer of the Muslims army, Hadrat Mus'ab bin Umair ؓ, was then sad attacked by a kaafir named Ibn Qamiyah, who struck the right hand

Hadrat Mus'ab ؓ with such force that it completely separated it from his body and fell to the ground. The Sahaabi then hastened to hold the flag with his left when Ibn Qamiyah also made that hand shaheed. After losing both hands, Hadrat Mus'ab ؓ then held the flag to his chest whilst using his face. He stood tall in this condition and loudly recited the following verse of the Quran,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

'And Muhammad ؓ is only a Messenger. There have been many other messengers before him.'

(Surah Ale-Imraan, Verse 144)

Ibn Qamiyah then shot an arrow towards Hadrat Mus'ab ؓ, making him shaheed. The Companion resembled Rasoolullah ﷺ physically and thus, when the Kuffaar saw him falling towards the ground, they spread a false rumour that (Allah ﷻ forbid) Muhammad ﷺ has been killed.

Allahu Akbar! Hearing this, the Muslims lost control of themselves and began to turn away from the battlefield, including the many brave and courageous amongst them. This false rumour caused the Muslim army to be split into three factions; some fled and reached within close proximity to Madina, while others were shocked and remained where they were, either fighting offensively or for their lives; and the last group (numbered 12) remained steadfast. They were those who were guarding Rasoolullah ﷺ.

In this panic, there were some who had completely given up hope, and even those who were prepared to sacrifice their lives fighting became ensnared by the disbelievers. Where was the Beloved Prophet ﷺ? What condition was he in? No one knew! While fighting very bravely, the Lion of Allah, Hadrat Ali ؓ, turned to see the Holy Prophet ﷺ but didn't, which resulted in him becoming saddened, distracted and anxious.

Hadrat Anas bin Nadar ؓ, the uncle of Hadrat Anas bin Malik ؓ, was fighting through the Kuffaar ranks and noticed a few Muslims sitting hopelessly and not in battle. He approached them and enquired as to the reason behind this, and was told, "The person whom we were fighting

for is now shaheed.” Hadrat Anas bin Nadar ؓ then said, “If Rasoolullah ﷺ has become shaheed, then what is life without him? Come, let us go into battle to join Rasoolullah ﷺ in martyrdom.” They then moved directly towards the enemy and fought very passionately until even he too was made shaheed. When his body was inspected after battle, it was found to have had more than 80 injuries caused by sword, arrow and spear piercing; mutilated mercilessly by the Kuffaar. No one could recognise Hadrat Anas bin Nadar’s ؓ body save for his sister who recognised him by his fingers. (*Bukhari Sharif, Vol. 2, Pg. 579*)

Similarly, Hadrat Thaabit bin Wahdaah ؓ said to a group of despondent Ansaaris, “O Ansaaris! Even if the Prophet ﷺ has become shaheed, Allah ﷻ has not; so lift your weapons and fight for the deen of your Lord.” He and some other Ansaar then began to fight the Kuffaar with resemblance to ravenous lions. Hadrat Thaabit bin Wahdaah ؓ eventually became shaheed at the sword of Khalid bin Waleed. (*Asaaba, Thaabit bin Wahdaah*)

The Muslims fought fearlessly in their respective places as the war progressed, yet all were keen to see the blessed face of Rasoolullah ﷺ. In this state of despair, the first fortunate Sahaabi to see him was Hadrat Ka’ab bin Malik ؓ, who proclaimed, “O Muslims, come! Here’s Rasoolullah ﷺ!” A new life had been bequeathed into the believers upon hearing this and they rushed to where the Prophet ﷺ was. The Kuffaar now intensified their onslaught and persisted in making Rasoolullah ﷺ shaheed, though every plan of theirs was forged by ‘Zulfikaar’, the sword of Hadrat Ali ؓ.

Bravery and martyrdom of Ziaad bin Sikan During this time, the disbelievers were close to assaulting Rasoolullah ﷺ, which caused him to say, “Who is prepared to sacrifice their life for me?” Hadrat Ziaad bin Sikan ؓ heard this and gathered five Ansaaris to fend off the Kuffaar and drive them away from Sayyiduna Muhammad ﷺ. Being greatly injured whilst fighting, the Sahaabi fell to the ground and was almost made shaheed. However, he still retained breaths of life within him when Rasoolullah ﷺ ordered that his body be brought in front of him. After being done so, Hadrat Ziaad ؓ was able to move his body and

placed his head at the feet of his master, Muhammad Mustafa ﷺ, and thereafter became shaheed. Subhanallah! A thousand lives can be sacrificed on the death of Hadrat Ziaad ؓ!

Ajannati eating dates In this fierce fighting, a brave Muslim stood up and began to eat dates with no concern for the Kuffaar. He suddenly stepped forward to Rasoolullah ﷺ and asked, "O Prophet of Allah ﷺ! If I become shaheed right now, where shall be my destination?" Rasoolullah ﷺ replied, "Assuredly, you'll enter Jannah." The Sahaabi immediately hastened towards the Mushriks and sent them to Jahannam, fighting successfully until himself becoming a martyr. (Bukhari, Vol. 1, Pg. 579)

A disabled sahaabi enters Jannah Hadrat Amr bin Jamooh Ansaari ؓ was a disabled Companion who made the following dua while exiting his house prior to battle, "O Allah ﷻ! Do not grant me return to my family from the war." His four sons were also present with him in jihad. People had stopped him from joining the battle as he was disabled. Nevertheless, Hadrat Amr ؓ submitted to the Holy Prophet ﷺ by saying, "Ya Rasoolallah ﷺ, allow me to participate in the war as this disabled one desires to enter Jannah as a shaheed." Hearing this passionate plea, Rasoolullah ﷺ granted him permission. Hadrat Amr ؓ could not contain the bliss of this and fought the Mushrikeen relentlessly with his son by his side. Hadrat Abu Talha ؓ states, "I saw Hadrat Amr bin Jamooh ؓ as he entered the battlefield. 'Oath on Allah ﷻ! I crave Jannah!' I heard him saying." Both father and son fought the Mushrikeen with much zeal until both had passed away as shaheeds. The wife of Hadrat Amr bin Jamooh ؓ, Hind, later brought a camel after the battle on which she placed the body of her husband, brother and son to be buried in Madina, yet the camel could not be moved but preferred to remain on the battlefield. She approached Rasoolullah ﷺ about this, who asked whether she had heard her husband say anything while leaving his house. Hind replied, "Yes! He made the following dua whilst leaving the house, 'O Allah ﷻ! Do not make me return to my family after the war.'" Rasoolullah ﷺ then said, "That's why the camel doesn't move towards Madina." (*Madaarij, Vol. 2, Pg. 124*)

The Holy Prophet is injured Abdullah bin Qamiyah, a kaafir known for his bravery amongst the Quraish, was able to notice Rasoolullah ﷺ while the Muslims were scattered and sprinted towards him with the intention of (Allah ﷻ forbid) killing him. This wretched brute came close to Sayyiduna Muhammad ﷺ and struck him on his head while another kaafir appeared and slapped him so hard on his face that while his teeth fell off, also causing his lower lip to be injured. Seeing this attack on Rasoolullah ﷺ, the cursed kaafir, Ubai bin Khalf, also rode his horse in his direction to kill him (Allah ﷻ forbid). Rasoolullah ﷺ saw him drawing nearer, took a spear from a Sahaabi named Hadrat Haarith bin Samah ﷺ and threw it on Ubai's neck, causing him to flee. The spear had caused a minor injury to Ubai, though after returning to his army, he continuously enquired as to whether it was serious. He was asked, "Why do you persist in asking if it's serious when you've been told it isn't?" He replied, "You people don't know! Muhammad once said to me that he will kill me, so though this is a minor injury, I believe that even if he had to spit on me, I'd interpret it to be an assured death."

The incident wherein the Prophet ﷺ said to Ubai bin Khalf that he shall kill him is as follows. This disbeliever once had a horse in Makkah whose name was kept Amr, and would take it for grazing daily. The people would be told by him, "I will kill Muhammad while riding this horse." When Rasoolullah ﷺ heard of this, he said, "Insha-Allah, I will kill Ubai bin Khalf." It was this very horse that was ridden by Ubai in the Battle of Uhud. He died as a result of the injury caused by the spear the Holy Prophet ﷺ threw at him, at a place called Sarif after returning from Uhud. Thus, the saying of Rasoolullah ﷺ was true, that Ubai bin Khalf shall be killed by him. (*Zarqaani, Vol. 2, Pg. 47*)

Likewise the dejected Ibn Qamiyah, who struck Rasoolullah ﷺ on his head while he wore a helmet, was killed by a wild animal of the mountains. It had used its horns to attack Ibn Qamiyah and thereafter dropped him from the height of the mountain he was on. The force of this fall caused his body to break into pieces. (*Zarqaani, Vol. 2, Pg. 39*)

Spirit of sacrifice within the Sahaabah When Rasoolullah ﷺ became injured, the Kuffaar surrounded him from all four directions in a siege and began to shoot arrows and strike swords against him. A group of

Sahaabah, prepared to sacrifice their lives for Rasoolullah ﷺ, then rushed forward to form a circle of protection around him. Hadrat Dajaanah ﷺ became a shield for him and stopped each sword intended for Rasoolullah ﷺ with his back. Hadrat Talha ﷺ obstructed the strikes of swords with his hands, causing them to fall. He had also received 35 to 39 wounds on his body. Such was the protection for Rasoolullah ﷺ demonstrated by Hadrat Talha ﷺ. Needless to say, the protection given to him by the Sahaabah Kiraam cannot be matched in the history of man. Hadrat Abu Talha ﷺ was a notable archer. The amount of arrows he had fired was so great that many bows were broken by him. He placed the Holy Prophet ﷺ behind him and used his body as a shield. When Rasoolullah ﷺ put forward his face to monitor the Kuffaar's activities, Hadrat Talha ﷺ urged, "Ya Rasoolallah ﷺ! May my parents be sacrificed on you! Do not put forward your head for I don't wish for an arrow of the enemy to target you. Please stay behind me, my body is your shield." (Bukhari, Vol. 2, Pg. 581)

Hadrat Qataadah bin Nu'maan ﷺ protected the illuminated face of Rasoolullah ﷺ by using his own to protect it and act as a shield. An arrow of the Kuffaar suddenly hit Hadrat Qataadah's ﷺ eye which came out of its socket and hung from his face. The Prophet ﷺ lifted it and placed it back into the socket with his blessed hands and thereafter made the following dua,

"O Allah ﷻ! Save the eye of Qataadah ﷺ that was used in saving the face of your prophet ﷺ"

It has been narrated that the eye for which this dua was made was more bright and beautiful than the other. (Zarqaani, Vol. 2, Pg. 42)

Hadrat Sa'ad bin Abu Waqqaas ﷺ was also a distinguished archer who constantly fired arrows to protect the Holy Prophet ﷺ. He was helped by Rasoolullah ﷺ himself, who picked the arrows and gave them to him for firing. The Prophet ﷺ also said, "O Sa'ad ﷺ! Fire the arrows. May my parents be sacrificed for you." (Bukhari Sharif, Vol. 2, Pg. 580)

The oppressive Kuffaar were mercilessly showering Rasoolullah ﷺ with arrows, yet even at a time like this, Sayyiduna Muhammad ﷺ made

the following dua,

رَبِّ اغْفِرْ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

"O Allah ﷻ, forgive my people. The know not what they do."
(Muslim Sharif, Vol. 2, Pg. 90)

Rasoolullah ﷺ became exhausted after suffering the attacks of the Kuffaar and through this, fell into one of the ditches prepared by Abu Aamir Faasiq for the Muslims to unknowingly fall into. Hadrat Ali ؓ held his blessed hand while Hadrat Talha bin Abdullah ؓ lifted him from it. The metal helmet lodged into Rasoolullah ﷺ from the hit of Ibn Qamiyah was pulled by Hadrat Abu Ubaidah bin Jaraah ؓ using his teeth, who lost a tooth of his by doing so. The blood flowing down the Holy Prophet's ﷺ face was wiped and consumed by Hadrat Malik bin Sinaan ؓ, the father of Hadrat Abu Saeed Khudri ؓ, not allowing a single drop to fall onto the ground. The Prophet ﷺ asked, "O Malik bin Sinaan ؓ! Have you drunk my blood?" He replied in the affirmative. Rasoolullah ﷺ then said, "The fire of Jahannam cannot touch the one who has drunk my blood." (Zarqaani, Vol. 2, Pg. 39)

In this state, Rasoolullah ﷺ, along with the Companions protecting him, climbed onto the top of the mountain to where the Kuffaar could not easily reach. Abu Sufyaan noticed this and pursued him with a division of the disbeliever's army, but unfortunately for him, Hadrat Umar ؓ and other courageous Sahaabah hurled rocks towards them forcing them to abandon any plan of following the Prophet ﷺ.

Rasoolullah ﷺ then proceeded to a cave with a few Sahaabah; blood flowing excessively from his blessed face. Water was then brought by Hadrat Ali ؓ with his shirt while Hadrat Fathima Zahra ؓ wiped the blood which continued to flow. A piece of mat made from a date-tree was eventually burned and its ashes placed upon the injury of the head immediately controlling the flow of blood. (Bukhari Sharif, Vol. 2, Pg. 584)

The reply to the shout of Abu Sufyaan As Abu Sufyaan was leaving the battle, he climbed onto a mountain and began to shout, "Muhammad here?" Rasoolullah ﷺ ordered the Sahaabah not to reply.

Abu Sufyaan shouted once again in the same manner, asking if Hadrat Abu Bakr and Umar ؓ were present. On both occasions Rasoolullah ﷺ ordered silence. Receiving no reply, Abu Sufyaan egotistically said, "They're all dead. If they weren't, they should have answered me." Hadrat Umar ؓ heard this and very angrily responded, "O enemy of Allah ﷻ, you're a liar! We are all alive and well."

In conceit of his victory, Abu Sufyaan shouted out,

أَعْلُ هُبَلُ أَعْلُ هُبَلُ

"O Hubal be proud, O Hubal be proud."

Rasoolullah ﷺ said to the Sahaabah, "You also answer him in return." The Companions asked, "What should we say?", and were advised by the Prophet ﷺ to reply,

اللَّهُ أَعْلَى وَأَجَلُ

"Allah ﷻ is the most elevated."

Abu Sufyaan retorted,

لَنَا الْعُزَّى وَلَا عُزَّى لَكُمْ

"We have the idol Uzza and you don't possess any Uzza."

Rasoolullah ﷺ then told the Sahaabah to say the following,

اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ

"Allah ﷻ is our helper and there is no helper for you."

As a result, Abu Sufyaan proudly proclaimed, "Today we have avenged the killings of Badr. O Muslims! Today our army has mutilated your dead and disunited their body parts. I did not order them to do so, so I do not feel any guilt for this." After saying this, Abu Sufyaan left the battefield. (Bukhari Sharif, Vol. 2, Pg. 579 & Zarqaani, Vol. 2, Pg. 48)

Hind eats the liver of Hamza The bodies of the Shuhadaa of Uhud were mutilated by the women of the Quraish, who also cut their body parts - doing so in revenge of the killings of Badr. Hind (the wife of Abu

Sufyaan) demonstrated the bestiality within her by using these body parts to form a chain around her neck. She was also in search of Hamza's ؓ body for him killing her father, Utba, in the Battle of Badr. After finding it, she cut open his stomach, removed his liver and began to chew it; ultimately spitting it out for not being able to swallow it. Hind and her husband Abu Sufyaan had both accepted Islam on the day of the Conquest of Makkah 8 AH - رَضِيَ اللَّهُ عَنْهُمَا (Zarqaani, Vol. 2, Pg. 47)

The message of Hadrat Sa'ad bin Rabee' Hadrat Zaid bin Thaabit ؓ narrates, "On the order of Rasoolullah ؐ, I went in search of the body of Hadrat Sa'ad bin Rabee' ؓ and found him in *sakraat*. He said to me, "Ya Zaid, present my salaam to Rasoolullah ؐ and give my nation the following message." The message of Hadrat Sa'ad ؓ was, "My people! Know that if the Kuffaar capture Rasoolullah ؐ whilst even a single one amongst you has the ability to protect him, there shall be no excuse for this accepted in the Court of Allah ﷻ." Saying this, Hadrat Sa'ad bin Rabee' ؓ passed away. (Zarqaani, Vol. 2, Pg. 48)

The services of the women of Islam Like the menfolk, women had also presented invaluable services in the Battle of Uhud. It has been reported by Hadrat Anas ؓ, regarding Sayyidah Aisha ؓ and Umme Sulaim ؓ, that they used to both fill leather-bags with water and give the injured Mujaahideen to drink. The same has been reported concerning Sayyidah Bibi Umme Sulait ؓ, the mother of Hadrat Abu Saeed Khudri ؓ. (Bukhari Sharif, Vol. 2, Pg. 582)

The bravery of Sayyidah Umme Ummarah Sayyidah Bibi Umme Ummarah ؓ, whose real name was Naseebah, attended the Battle of Uhud with her husband, Hadrat Zaid bin Aasim ؓ, and two sons, Hadrat Ummarah and Abdullah ؓ. At first, she used to give the Mujaahideen water to drink, though after seeing Rasoolullah ؐ being attacked physically by the Kuffaar, she picked up a dagger, stood before the Kuffaar soldiers and tried to stop the swings of their swords with being injured on her head and neck because of this. When the wretched kaafir Ibn Qamiyah was attacking Rasoolullah ؐ with his sword, Bibi Umme Ummarah ؓ stepped forward to shield the Holy Prophet ﷺ from his attack (using her body to receive the strike) and sustained injury to her shoulders. She then lifted a sword as well and struck Ibn Qamiyah

on his shoulders. Due to wearing two armour-guards at the time, the sword could not injure him.

Hadrat Abdullah ؓ, the son of Bibi Umme Ummarah ؓ, narrates, "A kaafir wounded me in the Battle of Uhud, causing a wound which bled profusely. Seeing this, my mother Hadrat Umme Ummarah ؓ instantly rushed towards me, tore a piece of her clothing and tied it around the wound, thereafter saying, "O my son! Stand up and go into jihad again." Incidentally, the same kaafir who injured me was now within close proximity to Rasoolullah ﷺ intending to kill him. The Prophet ﷺ said to my mother, "O Umme Ummarah ؓ! Look! It's the same kaafir who attacked your son." My mother then immediately drew a sword and struck the kaafir with such force on his leg that he immediately fell to the ground, unable to move. Dragging himself upon his buttocks, he then escaped as fast as he could. The Holy Prophet ﷺ saw this and smiled, saying, "O Umme Ummarah ؓ! You should be grateful to Allah ﷻ that he has granted you the strength to participate in jihad." My mother then said to the Prophet ﷺ, "Make dua that we are allowed to be your servants in Jannah." He then made the following dua,

اَللّٰهُمَّ اجْعَلْهُمْ رُفَقَائِيْ فِي الْجَنَّةِ

"O Allah ﷻ! Make all of them (Umme Ummarah and her family) my companions in Jannah."

After this, Sayyidah Bibi Umme Ummarah ؓ would openly say, "I do not fear facing even the biggest calamity in the world after this dua of Rasoolullah ﷺ." (*Madaarij*, Vol. 2, Pg. 126)

The courage of Sayyidah Safiya When Sayyidah Safiya ؓ (the paternal-aunt of Rasoolullah ﷺ) came close to her brother, Hadrat Hamza's ؓ body, the Prophet ﷺ ordered her son Hadrat Zubair ؓ not to allow her to see his mutilated and disfigured state. She replied, "I am aware of what has happened to my brother Hamza ؓ", and with the permission of Rasoolullah ﷺ, was able to witness his body. Seeing the condition of it, the cut-open body and his half-chewed liver lying on the floor next to him, she remained patient and said,

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُوْنَ

*"Indeed we belong to Allah ﷻ and indeed to Him we shall return."
(Surah Al-Baqarah, Verse 156)*

thereafter making dua for her brother's salvation. (Tabri, Pg. 1421)

The patience of an Ansaariyah woman There was a woman of Ansaar whose husband, father, brother and other members of her family had taken part in the Battle of Uhud, and was told of all of them becoming shaheed as soon as it had transpired; yet "What's the condition of Rasoolullah ﷺ?" was the only question she asked, despite receiving the news of her family members. After being asked, despite the Holy Prophet ﷺ was safe, she praised Allah's ﷻ protection of His Beloved, Sayyiduna Muhammadur Rasoolullah ﷺ.

Allahu Akbar! What can be said of that Ansaariyah woman's patience and courage? Though mountains of sorrow had fallen on her, her only concern was the well-being of the Holy Prophet ﷺ. The incident can be summarised as follows,

میں بھی اور باپ بھی شوہر بھی برادر بھی فدا
اے شہ دیں ترے ہوتے ہوئے کیا چیز ہیں ہم

*"My father, husband, brother and I may be sacrificed,
(But) Ya Rasoolallah ﷺ, your existence is all that we desire."
(Tabri, Pg. 1425)*

The shuhadaa of Uhud 70 Sahaabah were made shaheed in this battle in which 4 were Muhaajireen and 64 Ansaar. The amount of disbelievers slain numbered 30. (Madaarij, Vol. 2, Pg. 133)

Due to their destitution, the Muslims were unable to bury the martyrs with sufficient kaffan. Hadrat Mus'ab bin Umair's ﷺ condition was that his head was covered with a sheet, his legs would show, and vice versa. His head was eventually covered using the sheet whilst grass was used for his feet as kaffan. The martyrs were placed in the qabrs while their bodies were covered in blood. Two shaheeds occupied one grave, with the better haafiz of the Quran being placed first. (Bukhari Sharif, Vol. 2, Pg. 170 & Vol. 2, Pg. 584)

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Ziyaarah of the shuhadaa's qabrs The Holy Prophet ﷺ used to visit the martyrs of Uhud and so was it the practice of Hadrat Abu Bakr ؓ and Hadrat Umar ؓ as Khalifas after him. Once, while Rasoolullah ﷺ was visiting the graves, he said, "O Allah ﷻ! Your prophet is witness that this group had sacrificed their lives in your pleasure", and also said, "Whichever Muslim shall make ziyaarah of these martyrs' graves and make salaam to them, these shuhadaa will surely reply to him until Qiyaamah."

For this reason, Hadrat Fathima Khazaaiyah ؓ narrates that once, while she was at the field of Uhud, she passed the grave of Hadrat Hamza ؓ and said,

السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ

"Peace be upon you, O uncle of the Prophet ﷺ."

It has been narrated by her that she heard in reply,

وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

"And peace be upon you, and the mercy and blessings of Allah ﷻ."
(Madaarij, Vol. 2, Pg. 135)

Lives of the shuhadaa When the graves of the Shuhadaa of Uhud were opened after a period of 40 years, their bodies and kaffan were found to be still fresh. All people of Madina and others areas had seen that they had their hands on their wounds, and after being lifted, would reveal fresh blood beginning to flow from them. (This occurred after a period of 40 years! Marvel over the power of Allah ﷻ!) (Madaarij, Vol. 2, Pg. 135)

Ka'ab bin Ashraf is killed The wealthiest individual amongst the Jews was a person called Ka'ab bin Ashraf, from whom the Jewish scholars and religious leaders would receive their salary from. Apart from being wealthy, he was also a distinguished poet and was for this reason highly respected amongst the Jews and Arab tribes as well. Ka'ab bin Ashraf hated Rasoolullah ﷺ with a passion, with the victory of the Muslims at Badr and the killings of the leaders of the Quraish causing much sorrow to him. He proceeded to Makkah to offer his condolences to the Quraish

on the loss of their family members with a eulogy for the Kauffar who would bring grief, mourning and tears to anyone who had listened to it. Upon reaching Makkah, he met Abu Sufyaan and motivated him to avenge the killings of Badr, to an extent that he took him and other Kauffar of Makkah to the Ka'ba where they had all grasped the cover of it and vowed revenge. He then returned to Madina and began to ride and insult the Prophet ﷺ while in the city. A plot to kill him was also a plan of his.

These actions of the Jew, Ka'ab bin Ashraf, was in discordance with the agreement made by the Jews and Ansaar, stating that in the event of a war between the Muslims and Quraish, the Jews shall remain neutral. The believers endured Ka'ab bin Ashraf for as much as they could, but ultimately, when the risk of Rasoolullah ﷺ being killed by him increased, Hadrat Muhammad bin Maslamah ؓ, accompanied by Hadrat Abu Naaila, Ubaad bin Bishr, Haarith bin Aus and Abu Abla entered the home of Ka'ab bin Ashraf at night and killed him during the month of Rabiul-Awwal 3 AH. In the morning his head was brought to them and placed at the feet of the King of the World, Sayyidun Muhammad Mustafa ﷺ. Hadrat Haarith bin Aus ؓ was injured by a sword in this killing and was carried by Hadrat Muhammad bin Maslamah ؓ upon his shoulders to the Prophet ﷺ. When his blessed saliva was placed upon the injury, the Companion immediately recovered from it. (Bukhari Sharif, Vol. 2, Pg. 576 & Zarqaani, Vol. 2, Pg. 10)

Gharwah of Ghatfaan In Rabiul-Awwal 3 AH, Rasoolullah ﷺ was informed that a famous warrior of Najd, Wa'thoor bin Harb Muhaaribi, had prepared an army to attack Madina. Knowing this, the Prophet ﷺ, along with 400 Sahaabah, traveled out to intercept the challenge. When Wa'thoor had heard that the Prophet ﷺ had arrived and was close to him, he ran towards the safety of the mountains together with the rest of the army he had arranged. A soldier named Hibban was however arrested but immediately read the kalima and became a Muslim.

Incidentally, it began to rain quite heavily on that day, when the Prophet ﷺ chose to rest beneath a tree and begin drying his clothes.

From the height of the mountains, the Kuffaar could see that he was alone and away from the Sahaabah - precisely the opportunity they were looking for. As quickly as he could, Wa'thoor moved down from the mountain armed with a naked sword and stood before the Holy Prophet ﷺ, raising his weapon above Rasoolullah's head. He then asked, "O Muhammad! Who shall save you from me now?" The Prophet ﷺ replied, "My Allah ﷻ shall save me." In the short space of a breath, Hadrat Jibraeel ﷺ instantaneously descended to the earth and struck Wa'thoor with a severe blow causing the sword in his hand to fall away. He remained bewildered and amazed. Rasoolullah ﷺ immediately lifted the sword in his hand and asked, "Now you tell me, who shall save you from me?" Trembling with fear, Wa'thoor answered, "No-one", yet the Mercy to the Worlds, Sayyiduna Muhammad Mustafa ﷺ felt compassion for him in this state and forgave him. Wa'thoor was astonished at the character which the Holy Prophet ﷺ displayed; so impressed was he that he read the kalima and became a Muslim, later returning to his people and propagating Islam within them.

No fighting had taken place in this ghazwah. The Prophet ﷺ later returned to Madina after spending a period of either 11 or 15 days out of it.

Some Historians have stated that this is an incident of the Ghazwah of Zaatur-Riqaa, yet the truth is that there were two incidents similar to this (where a sword was raised to kill Rasoolullah ﷺ while he was alone. The first is mentioned above which occurred during the Ghazwah of Gatfaan. The other was during the Ghazwah of Zaatur-Riqaa. In the first incident, the person who lifted the sword was Wa'thoor bin Haarith who accepted Islam as a result. In the second, the individual who had lifted the sword was Ghaurith, who did not accept Islam even until his dying breath. However, he did agree never to fight with Rasoolullah ﷺ again after that incident. (*Zarqaani, Vol. 2, Pg. 16*)

Miscellaneous Events of 3 AH

- ① Imam Hassan ؓ was born on the 15th of Ramadaan.
- ② The Holy Prophet ﷺ married Sayyidah Hafsa ؓ, the daughter of

Hadrat Umar bin Khattab ؓ. She was a widow at the time of the Battle of Badr. Details of her shall be given later in the book.

- ③ Hadrat Uthman bin Affan ؓ married Hadrat Umme Kulthum ؓ the daughter of Rasoolullah ﷺ.
- ④ Laws regarding inheritance were revealed. Thus far, no provision was made for the Zawil-Arhaam. Their share of inheritance was now clearly explained.
- ⑤ Until now the marriage between Muslims and Mushriks was permitted. During the year 3 AH, it became haraam forever.

CHAPTER NINE

FOURTH YEAR AFTER HIJRAT

Both major and minor battles between the Muslims and disbelievers had occurred during 4 AH as well. Other Arab tribes were in awe of the Muslims' victory at Badr and dared not to attack them, yet following the Battle of Uhud however (and the hearing of the Muslims' great loss of life suffered), their thinking had changed. The Arabs were once again tied to eliminating Islam and the Muslims by taking them to war; and the Muslims were again forced to defend themselves against the Arab's wars mounted against them. Some of the famous battles of 4 AH follow.

Sariyah of Abu Salmah On the first of Muharram 4 AH, a message was suddenly spread by someone in Madina that the brothers Talha and Salma bin Khuwailad had gathered an army of the Kuffaar and had already marched on to mount an attack on Madina. The Holy Prophet ﷺ sent Hadrat Abu Salmah ؓ as the commander of a 250-strong army in resistance, consisting of such Ansaar and Muhaajireen as Hadrat Abu Sabrah ؓ and Hadrat Abu Ubaidah ؓ. The Kuffaar fled upon hearing of this army sent towards them and abandoned their camels and sheep. These were taken by the Muslims as war-booty, and thus, no fighting took place in this sariyah.

Sariyah of Abdullah bin Anees Also during the Muharram of 4 AH, it was learnt that Khalid bin Sufyaan Huzali was in the process of gathering an army to attack Madina, and Rasoolullah ﷺ sent Hadrat Abdullah bin Anees ؓ to combat him. He found Khalid bin Sufyaan Huzali and killed him at the opportune moment, thereafter severing his head and placing it at the feet of the Holy Prophet ﷺ, who became pleased with his bravery. Rasoolullah ﷺ granted Hadrat Abdullah bin

Aness his walking stick and said, "O Abdullah ﷺ! You shall use this very walking stick to walk in Jannah." Hadrat Abdullah bin Anees also said, "Ya Rasoolallah ﷺ, this walking stick shall be a means of recognition for me on the Day of Qiyaamah", and later instructed for it to be placed in his kaffan when he shall be buried. (Zarqaani, Vol. 2, Pg. 64)

The unfortunate incident of Rajee Rajee is a place between Makkah and Asfaan where 7 Sahaabah were made shaheed. This regrettable incident had also transpired during 4 AH, and took place in the following manner. Some members of the Adhal and Qarah tribes had approached the Holy Prophet ﷺ and requested him to delegate few of the Sahaabah Kiraam to teach the beliefs and practices of Islam, as members of their respective tribes had now embraced the deen. At their request, he sent a group of 10 selected Sahaabah to teach them, under the leadership of Hadrat Aasim bin Thaabit ﷺ. When the Companions had reached Rajee they were mauled by a group of 200 Kuffaar from the tribe of Banu Lihyaan and immediately climbed a high ridge in order to save and defend themselves, then being shot at with arrows by the disbelievers. The Muslims responded by throwing stones towards them. When it dawned upon the Kuffaar that they could not defeat the Sahaabah, they began to deceive them by saying, "Muslims! Come down from the ridge. We grant you protection and regard this as our duty." Hadrat Aasim bin Thaabit ﷺ replied, "We do not wish to be protected by the Kaafirs", and made dua to Allah ﷻ to inform Rasoolullah ﷺ of their plight. Filled with the spirit of jihad, he then descended from the ridge to fight the Kuffaar and fought fearlessly until he and 6 other Sahaabah of the group became shaheed. Hadrat Aasim bin Thaabit ﷺ was responsible for killing many distinguished members of the Kuffaar of the Quraish. When the news of his shahaadat reached Makkah, the disbelievers dispatched a group of people to Rajee to cut off a piece of his body so that they may recognise and presume him to be killed. However, upon reaching Rajee, the group witnessed a karaamat of Hadrat Aasim bin Thaabit ﷺ by finding thousands of bees covering the area where his body lay. Unable to enter the swarm, they then returned to Makkah unable to accomplish the task. (Bukhari Sharif, Vol. 2, Pg. 569 & Zarqaani, Vol. 2, Pg. 73)

Meanwhile, the other three Companions (Hadrat Khubaib, Zaid bin Dathna and Abdullah bin Taariq ؓ) trusted the Kuffaar regarding their protection and came down from the ridge. When they were finally down, the disbelievers broke their promise and began to tie them up with the string of bows. Seeing this, Hadrat Abdullah bin Taariq ؓ said, "It's better if I become shaheed like my companions." He then began to fight with them until himself becoming shaheed. (Bukhari Sharif, Vol. 2, Pg. 568 & Zarqaani, Vol. 2, Pg. 67)

The Kuffaar were nevertheless able to tie up Hadrat Khubaib ؓ and Hadrat Zaid bin Dathna ؓ, who became helpless and were sent to Makkah. Hadrat Khubaib ؓ killed Haarith bin Aamir in the Battle of Uhud and was thus brought to his sons so that they could kill him and avenge the death of their father. Hadrat Zaid bin Dathna ؓ was bought by the son of Safwaan who also intended to kill him, whilst Hadrat Khubaib ؓ was kept as a prisoner for a few days and later brought to the precincts of the Haram of the Ka'ba to be crucified. The Sahaabi asked the disbelievers if he could read two rakats of salaah, and after being given permission to do so, read his namaaz in a concise manner and said, "Kuffaar! My desire is to perform an extended salaah as it is my last but I've made it concise as I do not wish for you to think that I had taken a long time reading salaah due to the fear of death." After being crucified by the Kuffaar, he read the following couplets,

وَلَسْتُ أَهْلِي حِينَ أَقْتُلُ مُسْلِمًا !

عَلَى أَيْ نَبْوٍ كَانَ فِي اللَّهِ مَضَوْنِي

*"I don't fear for the way in which I am killed,
as long as I'm a Muslim."*

وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ شَاءَ

مُبَارَكٌ عَلَى تَوْصَالِ ذُلِّهِ مُعْرَعٌ

"The sacrifice of my life is for Allah ؓ.

If He wishes, He may bestow barkat upon the parts cut of my body."

The son of Haarith bin Aamir (Abu Sarooah) had made Hadrat Khubaib ؓ shaheed, though look at the glory of Allah ؓ that both Abu

Meanwhile, the other three Companions (Hadrat Khubaib, Zaid bin Dathna and Abdullah bin Taariq ؓ) trusted the Kuffaar regarding their protection and came down from the ridge. When they were finally down, the disbelievers broke their promise and began to tie them up with the string of bows. Seeing this, Hadrat Abdullah bin Taariq ؓ said, "It's better if I become shaheed like my companions." He then began to fight with them until himself becoming shaheed. (*Bukhari Sharif, Vol. 2, Pg. 568 & Zarqaani, Vol. 2, Pg. 67*)

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وَلَسْتُ أَبَالِي حِينَ أُقْتَلُ مُسْلِمًا !

عَلَى أَيْ شِقٍّ كَانَ فِي اللَّهِ مَصُوعَى

*"I don't fear for the way in which I am killed,
as long as I'm a Muslim."*

وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ

يُبَارِكُ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعٍ

*"The sacrifice of my life is for Allah ﷻ,
If He wishes, He may bestow barkat upon the parts cut of my body."*

The son of Haarith bin Aamir (Abu Sarooah) had made Hadrat Khubaib ؓ shaheed, though look at the glory of Allah ﷻ that both Abu

Sarooah and his two other brothers, Uqbah and Hajeer, in time accepted Islam and were granted the excellence of being Rasoolullah's Sahaabah. (*Bukhari Sharif, Vol. 2, Pg. 569 & Zargaani, Vol. 2, Pg. 64, 78*)

The grave of Hadrat Khubaib The Holy Prophet ﷺ was informed by Allah's ﷻ wahi concerning the shahaadat of Hadrat Khubaib ﷺ and said to the Sahaabah, "Whoever amongst you can bring back the body of Hadrat Khubaib ﷺ from the cross on which he was killed shall earn for himself an abode in Jannah." Hearing this, Hadrat Zubair bin Awwam ﷺ and Miqdaad bin Aswad ﷺ endured traveling night and day to reach a place called Taneem - the area in which the crucifixion had taken place. 40 Kuffaar were guarding the cross where Hadrat Khubaib's ﷺ body was. It was then quickly taken off the cross by Hadrat Zubair and Miqdaad ﷺ, who then placed it on their horse and left. 40 days later, the body of Hadrat Khubaib ﷺ remained fresh and bled fresh blood. In the morning, 70 soldiers on fast horses departed for the two Companions and came within close proximity. Seeing that they were going to be arrested by them, Hadrat Zubair and Miqdaad ﷺ took the body of Hadrat Khubaib ﷺ off the horse and placed it on the ground. Allahu Akbar! The ground immediately split apart and took in the body, thereafter rejoining with no trace of it being once open. As a result, the title of Hadrat Khubaib ﷺ is "The one whom the earth had swallowed."

The two Sahaabah then said to the Kuffaar, "We are two lions returning home. If you have the courage to stop us then do so. If not, leave us alone." When the Kuffaar saw that they did not have any body in their possession, they turned around and headed back to Makkah. The Companions then returned to Madina and informed the Holy Prophet ﷺ of what had happened. Hadrat Jibraeel ﷺ was present in Rasoolullah's ﷺ court at the time and said, "O Prophet of Allah ﷺ! We angels are proud of the service your two Companions have performed." (*Madaarij, Vol. 2, Pg. 141*)

Shahaadat of Hadrat Zaid A large group of the Kuffaar of Makkah including Abu Sufyaan, had gathered to witness the killing of Hadrat Zaid bin Dathna ﷺ. The Sahaabi was crucified and close to being killed by a sword when Abu Sufyaan asked, "O Zaid! Speak the truth! Would

you have not liked Muhammad to be in your place and be killed instead of you?" Hadrat Zaid ؓ replied in a very emotional state, "O Abu Sufyaan! Oath on Allah ؓ! I can sacrifice my life, but never bear even a thorn piercing the feet of my beloved Prophet Muhammad ؓ." Upon hearing this, Abu Sufyaan replied, "I've seen many lovers, but none equal to the lovers of Muhammad." Nustaas (the slave of Safwaan) then struck the neck of Hadrat Zaid bin Dathna ؓ. (Zarqaani, Vol. 2, Pg. 73)

Incident of the well of Ma'oona In Safar, the famous incident of the well of Ma'uuna took place. Abu Baraa Aamir bin Malik bin Aamir, who was called ملاعب الاسنة (the one who plays with spears) because of his bravery, once came to Rasoolullah ؓ who then invited him towards Islam. He neither accepted it nor exhibited any hatred towards the religion, but rather requested, "O Muhammad! Send a group of your selected Sahaabah to my area. I believe that people there will definitely accept the invitation to become Muslims." The Prophet ؓ replied that he feared mischief from the Kuffaar of Najd, while Abu Baraa assured him of their safety and said, "I shall be responsible for the lives and belongings of your Sahaabah." Hence, Rasoolullah ؓ sent a group of 70 selected Sahaabah who were known as Qurraa (exceptional reciters of the Holy Quran). The Companions stopped upon reaching a place called Bi'ru Ma'oona (the Well of Ma'oona) whilst the leader of the group, Hadrat Hiraam bin Milhaan ؓ, took the letter of the Prophet ؓ to Aamir bin Tufail - who was the nephew as well as the leader of the tribe of Abu Baraa. Without even reading it, Aamir bin Tufail gestured to someone to kill Hadrat Hiraam ؓ from behind, and the Sahaabi was, as a result, pierced by a spear in his back and made shaheed. Aamir bin Tufail then gathered the surrounding tribes of Ra'al, Zakwaan, Asiya and Banu Lihyaan to attack the Sahaabah, who were at that time waiting at the well of Ma'oona for Hadrat Hiraam ؓ to return. When they could not wait any longer, they moved forward and later found themselves face to face with Aamir bin Tufail's army, with fighting then breaking out between them. Every Companion was made shaheed except for Hadrat Amr bin Umayya ؓ, amongst those being Hadrat Aamir bin Fuhaira ؓ. Aamir bin Tufail says that after being made shaheed, the body of Hadrat Aamir ؓ lifted towards the sky and then descended to the ground. Subsequent to this, his body was searched for but could not

be found, as the angels had buried him. (*Bukhari Sharif, Vol. 2, Pg. 587*)

Explaining to Hadrat Amr bin Umayya Damiri ؓ why he did not kill him, Aamir bin Tufail said, "My mother took a vow to free a slave, which is why I free you now." He then cut a lock of his hair and left him. Returning from there, Hadrat Amr bin Umayya ؓ stopped at a place called Qur Qurah under the shade of a tree where two kaafirs of the Banu Kilaab were also resting. After falling asleep, Hadrat Aamir ؓ slew both in revenge of the killing of the Sahaabah not knowing that these kaafirs had been given protection by the Holy Prophet ﷺ. He informed Rasoolullah ﷺ of what had happened upon reaching Madina and of the shahaadat of the Sahaabah. Rasoolullah ﷺ became grieved hearing this sad news. Never in his life did he demonstrate the grief felt as much as for this incident. Thus for an entire month, he daily cursed the tribes of Ra'al, Zakwaan, Asiya and Banu Lihyaan after the Fajr salaah, and regarding the two kaafirs killed by Hadrat Amr bin Umayya ؓ, the Prophet ﷺ ordered their blood-money be paid. (*Bukhari Sharif, Vol. 1, Pg. 136 & Zarqaani, Vol. 2, Pg. 74-8*)

Ghazwah of Banu Nadeer Rasoolullah ﷺ approached the Jews of the Banu Nadeer to discuss the killing of the two men of the Banu Kilaab killed by Hadrat Amr bin Umayya ؓ and his ordering of their blood-money to be paid; discussing this with the Jews for them having an agreement with each other. Nevertheless, the Jews were a nation of hypocrites, and albeit an agreement was in place, they deeply loathed the Holy Prophet ﷺ. Rasoolullah ﷺ treated the Jews very respectfully for being *Ahle-Kitaab*, yet they remained lost in his enmity and that of Islam's. Their quality remained in harbouring hatred for him and being fellow conspirators to the Kaafirs and Munaafiqs, therefore respectfully welcoming him but having a sinister scheme against Sayyiduna Muhammad ﷺ, who was accompanied by Hadrat Abu Bakr, Umar and Ali ؓ. The Jews made Rasoolullah ﷺ and his Companions sit in the shade of a shelter, and thereafter secretly discussed amongst themselves as to whether a large and very heavy stone should be thrown upon them from the roof above - killing them all. Thus Amr bin Jahaash climbed to the roof to carry out this plot of theirs. Allah ﷻ, the real protector of Rasoolullah ﷺ, immediately informed His beloved Prophet ﷺ of the Jews' sinister plan via wahi. He instantaneously stood up discreetly

from there with his Sahaabah and proceeded back to Madina; afterwards telling the Sahaabah about the plot of the Jews to kill him and those with. Following this, a message was sent by him to the Jews stating, "You have broken the agreement between us by planning to murder Muhammad ﷺ and some of his Companions. As a result, you are given a specified period of 10 days to leave from Madina, and after this, whoever shall be found from you in the city shall be definitely killed." Hearing this command from the King of Madina, Muhammad Mustafa ﷺ, the Jews began to prepare for being exiled from the holy city. Abdullah bin Ubai (the Leader of Munaafiqs), however, became a protector to them and said, "You people can never leave Madina. I am prepared to assist you with the help of 2,000 people. So are two peaceful tribes, the Banu Quraizah and Banu Gatfaan, ready to help you." The Jews of the Banu Nadeer became brave in hearing this and dispatched a message to Rasoolullah ﷺ saying, "We won't leave Madina. You may do as you wish." (*Madaarij, Vol. 2, Pg. 147*)

After receiving this, the Holy Prophet ﷺ appointed Hadrat Ibn Umme Maktoom ؓ as the Imam of Musjidun-Nabawee and himself went out to the Banu Nadeer in order to besiege and surround their fort. This lasted for 15 days during which no goods from the outside could enter and resulted in the Jews becoming helpless. In this state neither did Abdullah bin Ubai, the Banu Quraizah nor the Banu Gatfaan extend any help to them. Hence, the Holy Quran has also mentioned their treachery,

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ

مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"Like Satan when he said to man, "Disbelieve", and then when he disbelieved, he said, "I am quit of you, I fear Allah ﷻ the Lord of the entire world."

(Surah Al-Hashr, Verse 16)

Just as Shaitaan lures a person towards kufr and subtly moves away after he has committed it, so too did the Munaafiqs promise safety to the Jews against Rasoolullah ﷺ, but abandoned and betrayed them when the time had arrived.

As well as besieging their fort, the Holy Prophet ﷺ had also brought down date-trees nearby, as it was possible for Jews to hide within its density and suddenly attack the Muslims. There were two opinions regarding the cutting of the trees amongst the Muslims. One group argued that they should not be cut down as it shall be war-booty to be distributed amongst them after victory. The other said that it shall be a means of angering the Jews, an aim sought to accomplish - hence, the trees should surely be brought down. On this occasion, the following verse of Surah Hashr was revealed,

مَا قَطَعْتُمْ مِّنْ لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَ

لِيُخْزِيَ الْفَاسِقِينَ

"Whatever trees you cut down or left standing upon their roots, that was all by the leave of Allah ﷻ, and that He might disgrace the disobedient."

(Surah Al-Hashr, Verse 5)

Signifying that the two viewpoints (the cutting and leaving of trees) were both correct.

After enduring the hardships of being besieged, the Banu Nadeer ultimately surrendered on condition that they be allowed to load as much wealth and precious belongings of theirs onto their camels and leave their homes and Madina without being interfered with by the Muslims. Rasoolullah ﷺ accepted this condition, and thus, all Jews of the Banu Nadeer, together with 600 camels loaded with their wealth and belongings, left Madina in procession, singing as they did so. Some settled in Khaibar while others traveled to Syria to settle in Azra'aat and Areeha.

After their leaving, the Muslims searched their homes to find 50 steel hats, 50 armours and 340 swords which were acquired by Rasoolullah ﷺ to be used by the Muslims in forthcoming wars. (Zarqaani, Vol. 2 Pg. 79-85)

Allah ﷻ has mentioned the exile of the Jews of the Banu Nadeer in

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ
الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَا نَعْتُهُمْ حُصُونَهُمْ
مِنَ اللَّهِ فَآتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ
الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا
يَا أُولِيَ الْأَبْصَارِ

"It is He who expelled the infidels of the Book from their homes for their first assemblage; you did not imagine that they would go forth and they thought that their fortresses would defend them against Allah ﷻ. But the command of Allah ﷻ came to them from whence they reckoned not, and it cast terror into their hearts that they destroy their dwellings with their own hands and the hands of the Muslims. Therefore take heed, O you with eyes!"
(Surah Al-Hashr, Verse 2)

Badre-Sughraa As Abu Sufyaan was returning from the Battle of Uhud, he said to the Muslim army, "Next year, we shall meet again to fight at Badr." Hence, in either Shabaan or Zul-Qaadah, the Holy Prophet ﷺ proceeded to Badr with an army after appointing Hadrat Abdullah bin Rawaaha ؓ to govern Madina in his absence. The Muslims anticipated the arrival of the Kuffaar army for eight days at Badr whilst the Kuffaar army proceeded from Makkah under the leadership of Abu Sufyaan. After traveling a short distance, he said to his army, "This is not a very suitable year for war as a drought has struck us, and it's because of this that we don't have sufficient food or water for us or our animals", and thereafter returned back to the city. The Muslims had brought with them some goods for trading, and with no fighting taking place, eventually sold it to those within close proximity of Badr, making quite a successful profit from their trade. (*Madaarij*, Vol. 2, Pg. 151)

Miscellaneous Events of 4 AH

- ① Rasoolullah ﷺ was requested by the Ansaar to distribute all war-booty gained after the Ghazwah of Banu Nadeer to the

Muhaajireen, saying, "O Prophet of Allah ﷺ, we don't desire any war-booty. It should be given to our Muhaajireen brothers." He became very pleased with them and made the following dua,

اللَّهُمَّ ارْحَمْ الْأَنْصَارَ وَابْنَاءَ الْأَنْصَارِ وَابْنَاءَ ابْنَاءِ الْأَنْصَارِ

"O Allah ﷻ, have mercy on the Ansaar, their children And proceeding generation."

(Madaarij, Vol. 2, Pg. 148)

- ② Hadrat Abdullah ﷺ, the grandson of Rasoolullah ﷺ and son of Hadrat Uthman Ghani ﷺ, passed away two days after a bird pecked him in his eye. (Madaarij, Vol. 2, Pg. 150)
- ③ The wife of Rasoolullah ﷺ, Ummul-Mu'mineen Sayyidah Bibi Zainab bint Khuzaimah ﷺ, passed away in this year.
- ④ The Holy Prophet ﷺ married Ummul-Mu'mineen Bibi Umme Salmah ﷺ.
- ⑤ Sayyidah Bibi Fathima bint Asad ﷺ (the mother of Hadrat Ali ﷺ) had also passed away in this year. The Prophet ﷺ gave his sacred clothes as a kaffan for her and himself entered the grave and placed her in it with his blessed hands. He has also stated, "None but Fathima bint Asad ﷺ shall be saved from being constricted by the grave." Hadrat Umar bin Abdul-Aziz ﷺ reports that only 5 people were fortunate enough to have Rasoolullah ﷺ enter their graves and place them inside. They were,

❁ Hadrat Khadija ﷺ

❁ A son of Hadrat Khadija ﷺ

❁ Abdullah Mazani ﷺ, whose title was Zul-Bajaadain

❁ The mother of Hadrat Aisha ﷺ, Sayyidah Umme Rumaan ﷺ

❁ The mother of Hadrat Ali ﷺ, Hadrat Fathima bint Asad ﷺ

⑥ Imam Husain ؑ was born on the 4th of Shabaaan during 4 AH.

⑦ A Jewish man had committed *zina* with another Jewish man's wife. When this was brought before the Holy Prophet ﷺ, he ordered for him to be stoned and proved that this was the sentence for *zina* from both the Quran and Torah. (*Madaarij*, Vol. 2, Pg. 152)

⑧ In this year, Ta'ama bin Abeeraq, who was a Muslim, stole something and the Prophet ﷺ cut his hand as per the standard punishment of the crime. Ta'ama then fled to Makkah and stole once again. He was later either killed by the people of the city or committed suicide by jumping off a roof. It has also been said that he became *murtad*. (*Madaarij*, Vol. 2, Pg. 153)

⑨ Some Historians are of the opinion that liquor was made haraam in this year, whilst others believe in 6 AH and some in even 8 AH. (*Madaarij*, Vol. 2, Pg. 153)

CHAPTER TEN

FIFTH YEAR AFTER HIJRAT

All of the Kuffaar tribes of Arabia became courageous enough to face the Muslims and attack Madina after being prompted to by the planning of the Jews and Kuffaar of the Quraish, as well as upon hearing of the loss of lives suffered in the Battle of Uhud. Consequently, many battles between the Muslims and disbelievers took place in 5 AH. We narrate a few important ghazwaath and saraaya that occurred.

Ghazwah of Zaatur-Riqaa The first tribes to intend attacking Madina were the Anmaar and Tha'laba tribes. After hearing of this, Rasoolullah ﷺ prepared an army of 400 Sahaabah and himself proceeded with them to a place called Zaatur-Riqaa, leaving Madina on the 10th of Muharram 5 AH. The Kuffaar were informed of his advancing army and fled to the safety of the mountains. Only a few Mushrik women were found by the Muslims left behind, who were then arrested. The believers were in a very destitute state, concerning which Hadrat Abu Moosa Ashari narrates, "One camel was ridden by 6 soldiers with turns being allocated in riding them. Blisters appeared on our feet due to us walking on rocky terrain and so did the nails of our feet snap from this. To prevent blisters, we bandaged our feet with cloth and proceeded. It is for this reason that this ghazwah is known as Zaatur-Riqaa (the Ghazwah of the patches). (*Bukhari Sharif, Vol. 2, Pg. 592*)

Some Historians have said that because the stones of that ground were black and white, it seemed as if the ground was patched with them. Hence, the ghazwah was named Zaatur-Riqaa. Others are of the opinion that it was because a tree named Zaatur-Riqaa was in close proximity to that area. It's possible that the ghazwah was named

because of all reasons listed above. (Zarqaani, Vol. 2, Pg. 88)

A distinguished authority in Seerat, Imam Ibn Is'haaq rahimahullah, states that this ghazwah of Zaatur-Riqaa was the first in which Rasoolullah sallallahu alaihi wa alaihi wasallam performed *Salaatul-Khauf*. (Bukhari Sharif, Vol. 2, Pg. 592 & Zarqaani, Vol. 2, Pg. 90)

Ghazwah of Dumatul-Jandal It became known at a place called Dumatul-Jandal (a fort situated between Madina and Damascus) that a large army had gathered to attack Madina. The Holy Prophet sallallahu alaihi wa alaihi wasallam marched to combat them with a 1,000 soldier-strong army. Hearing of this, the Mushriks fled whilst leaving behind their animals which were acquired by the Sahaabah as war-booty. Here Rasoolullah spent a total of 15 days and dispatched armies of his Sahaabah Kiraam rahimahum to different areas. In this ghazwah as well did no fighting take place. During this period, the Holy Prophet sallallahu alaihi wa alaihi wasallam was outside the city of Madina for a period of 30 days. (Zarqaani, Vol. 2, Pg. 94-5)

Ghazwah of Muraisee' Muraisee' is the name of a place some distance from Madina. Another name for this ghazwah is the Ghazwah of Banu Mustalaq, as a family from the tribe of Khaza'ah, the Banu Mustalaq, inhabited this area of Muraisee'. Their chief was Haarith bin Daraar, who assembled an army to attack Madina. When the news of this had reached the holy city, on the 2nd of Shabaan 5 AH, Rasoolullah sallallahu alaihi wa alaihi wasallam appointed Hadrat Zaid bin Haarith rahimahullah as deputy in Madina and set out with an army to resist them; accompanied by Hadrat Aisha rahimahullah and Umme Salmah rahimahullah in this ghazwah as well. Hearing of the Prophet sallallahu alaihi wa alaihi wasallam approaching him with an army, Haarith bin Daraar, in a state of bewilderment, scattered with his troops into different areas. The residents of Muraisee' however, chose to confront the Muslim army and fired arrows towards them. Yet upon reaching single combat, the Muslims fearlessly fought against them to result in 10 Kuffaar being killed and no Muslim being made shaheed. More than 100 Kuffaar were arrested, with 2,000 camels and 5,000 sheep amassed as war-booty. (Zarqaani, Vol. 2, Pg. 97-8)

The Ghazwah of Muraisee' is not a major ghazwah of Islam, but certain incidents which occurred within have propelled it to occupy a unique

standing in the History of Islam. Some of these have been narrated below.

The mischief of the Munaafiqs Many Munaafiqs had taken part in this ghazwah in the greed of war-booty. A dispute had once arisen between an Ansaari and Muhaajir as they left to fetch water. The Muhaajir called out to the other Muhaajireen for help by saying, *يا للمهاجرين*, whilst the Ansaari called the other Ansaaris for help by saying, *يا للانصار*. Hearing their respective cries for assistance, both the Ansaar and Muhaajireen ran to their aid. In this instance, the Leader of the Munaafiqs, Abdullah bin Ubai, found an opportunity for mischief. Inciting the Ansaar, he said, "You Ansaar have supported and given courage to the Muhaajireen and have caused them to become so brave that they now think they can challenge you! From now on you shouldn't help these Muhaajireen. They are a shameless people and we Ansaar are an honoured and respected one. After returning to Madina we should drive these disgraceful Muhaajireen out of it." (*Surah Al-Munafiqun*)

When Rasoolullah ﷺ heard of this commotion, he gathered both the Ansaar and Muhaajireen together and said, "Why do you still use the cries of *jaahiliyat*?" Upon seeing the beauty of Sayyiduna Muhammad's ﷺ blessed face, they became silent in love and contentment. Words of love, unity and brotherhood were then instilled in them by the Holy Prophet ﷺ, and the Ansaar and Muhaajireen were once again each other's strength.

When Hadrat Umar ؓ heard of the mischievous comments of Abdullah bin Ubai, he became incensed with anger. He lifted his sword and appealed to Rasoolullah ﷺ, saying, "Ya Rasoolallah ﷺ! Permit me to slay that munaafiq's head!" He replied, "Umar ؓ, be aware. If you killed him, the Kuffaar will have an opportunity to say that Muhammad ﷺ kills even his own companions. For this, let him not be killed." Hadrat Umar ؓ then became silent, though news of Abdullah bin Ubai's mischief spread amongst the Muslim army. Strangely enough, his son, whose name was also Abdullah and was a true Sahaabi of the Holy Prophet ﷺ (while his father was one of Rasoolullah's ﷺ fiercest enemies), heard of his father's malicious comments and approached the Holy Prophet ﷺ, asking, "O Prophet of Allah ﷺ, if you order for my

father to be killed for his *fitna*, I desire to be the person to strike off his head and place it at your feet." Hearing this, the Prophet replied, "No, I shall only ever treat your father with the best conduct." (*Ibn Sa'ad & Tabri*)

In another narration, it has been reported that at the place called Aqeeq (a valley near Madina), Hadrat Abdullah ؓ, the son of Abdullah bin Ubai, blocked his father's path and said, "You have insulted the Muhaajireen and Rasoolullah ﷺ! Oath on Allah ﷻ! I shall never let you enter Madina until you are permitted to by Rasoolullah ﷺ. You will not enter it without first saying that he is the most respected creation of Allah ﷻ and that you are the most contemptible person in the whole world." People began to gather around in amazement at this scene. When Rasoolullah ﷺ passed by, he heard Abdullah bin Ubai saying very loudly, "I'm the most wretched person in the world and Muhammad is the most respected creation of Allah!" After seeing a son standing in the way of his father, Sayyiduna Muhammad Mustafa ﷺ then ordered Hadrat Abdullah ؓ to allow his father Abdullah bin Ubai to enter Madina. (*Madaarij, Vol. 2, Pg. 157*)

Rasoolullah marries Ummul-Mu'mineen Sayyidah Juwairiyah
Amongst the prisoners arrested in the Ghazwah of Muraisee' was Sayyidah Juwairiyah ؓ (the daughter of the tribe's leader, Haarith bin Daraar). After each prisoner was distributed amongst the Mujaahideen of Islam as slaves, Hadrat Juwairiyah ؓ was designated to Hadrat Thaabit bin Qais ؓ, who said to her that if he's given a certain amount of money from her, he shall free her. Possessing no money for Hadrat Thaabit ؓ, she approached the Holy Prophet ﷺ and said, "Ya Rasoolallah ﷺ! I am the daughter of Haarith bin Daraar, the chief of our tribe, and I have embraced Islam. In order to free me, Hadrat Thaabit bin Qais ؓ wants that I give him a certain amount of money, promising to release me if I do - yet unfortunately I possess nothing. Ya Rasoolallah ﷺ, I implore you to help me." The Prophet ﷺ replied, "What if I treat you in a manner better than that which you ask for?" Sayyidah Juwairiyah ؓ enquired as to what this was. The Holy Prophet ﷺ replied, "I wish to pay the money for your freedom myself, consequently making you a free woman, and thereafter make nikaah with you in order that your family nobility and pride be kept safe." This

was happily accepted by Sayyidah Juwairiyah ؓ.

Hence, the Prophet ﷺ paid the price of her freedom from his own wealth and thereafter made nikaah with her. When news of his marriage spread amongst the Muslim soldiers, every Mujaahid immediately freed every bondsman and bondswoman from the family of Sayyidah Juwairiyah ؓ and said as they did so, "No individual from the family in which Rasoolullah ﷺ has married can ever be a slave." Hadrat Aisha ؓ states, "I have never witnessed a marriage more beneficial than the marriage of Hadrat Juwairiyah ؓ, as it was a means of the entire tribe of the Banu Mustalaq being freed from slavery." (*Abu Dawood Sharif, Vol. 2, Pg. 548*)

The original name of Sayyidah Juwairiyah ؓ was Barah, changed by the Prophet ﷺ to Juwairiyah. (*Madaarij, Vol. 2, Pg. 155*)

The incident of Ifk In this very ghazwah, whilst returning from Madina, the Prophet ﷺ pitched camp along the way. Hadrat Aisha ؓ had been traveling on a camel whose saddle was veiled and concealed, with only a select few responsible to take it off or load the camel with it. Prior to the army leaving for Madina she left it to answer the call of nature. After returning, Sayyidah Aisha ؓ noticed that her necklace had been broken and lost somewhere, and once again left the army in search of it. Some time was taken in this and the army began to leave for Madina. Those responsible for loading the camel with the saddle, thinking Hadrat Aisha ؓ to be in it, because it was veiled, loaded it onto the camel without her, and the entire army now left the area to return to the city. After returning from searching for her necklace, Hadrat Aisha ؓ found the area in which the army had occupied deserted, with not a single soul in sight, and became afraid in this lonely state. It was a dark night, and to walk alone was unsafe. Thus, she lay on the ground where she was and fell asleep thinking the army to certainly arrive in the morning in search of her after not finding her with them. There was a Sahaabi of Rasoolullah ﷺ, Hadrat Safwaan bin Mu'tal ؓ, who always traveled after the leaving of the Muslim army to pick up the goods of the believers which fell or were left behind unknowingly. Upon reaching the area where Hadrat Aisha ؓ was asleep, he read,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Indeed we belong to Allah ﷻ and indeed to Him we shall return,"
(Surah Al-Baqarah, Verse 156)

thinking that she had passed away. Hadrat Safwaan ؓ had seen the face of Hadrat Aisha ؓ several times prior to the ayah of *pardah* being revealed and was therefore able to recognise her as Ummul-Mu'mineen Sayyidah Aisha ؓ. His recitation had caused her to awake from her sleep. He immediately let Hadrat Aisha ؓ ride his own camel while holding its reigns and proceeded to travel on foot, eventually regrouping with the Holy Prophet ﷺ and the Muslim army.

The Leader of Munaafiqs, Abdullah bin Ubai, used this incident to tarnish the purity of Hadrat Aisha ؓ and was responsible for spreading an indecent and false rumour of her unfaithfulness to every corner of Madina. Some Muslims had also unfortunately fell for these devilish lies and had also begun to spread it, amongst them being Hadrat Hassan bin Thaabit, Mastah bin Athatha and Hamna bint Jahsh ؓ, whilst Rasoolullah ﷺ and some of the other believers became very sad after hearing the devious rumour. When Hadrat Aisha ؓ returned to Madina, she became extremely sick and was bound to her bed. She had already been an individual who observed *pardah*, yet was now bound to her home absolutely unaware of the rumour being circulated concerning her. The Holy Prophet ﷺ had complete knowledge of his wife's innocence, yet due to this matter pertaining to his wife, did not say anything to clear her name. He rather chose to wait for wahi regarding this while constantly consulting the Sahaabah to gather their thoughts on this issue. (*Bukhari Sharif, Vol. 2, Pg. 594*)

When Rasoolullah ﷺ consulted Hadrat Umar ؓ regarding this matter, he said, "Ya Rasoolallah ﷺ, that Munaafiq is definitely a liar. When Allah ﷻ does not allow a fly to sit on your pure body for having impurities on it, how will He permit someone who has committed such a vile act to be married to you?"

Hadrat Uthman ؓ said, "When Allah ﷻ has willed that your shadow should not touch the ground as it would surely be trampled upon by

someone's feet, how can He allow anyone to trample upon your respect by committing such a dirty act with your wife?"

Furhtermore, Hadrat Ali ؓ submitted to Rasoolullah ﷺ by saying, "O Prophet of Allah ﷺ, when dirt was once caught on your blessed shoes, Allah ﷻ sent Hadrat Jibraeel ؑ to inform you to remove them. Thus, if Aisha ؓ was not a virtuous woman, Allah ﷻ would have ordered you by wahi to remove her as your wife."

When Hadrat Abu Ayoub Ansaari ؓ heard the accusation against Hadrat Aisha ؓ, he asked his wife, "Say to me, if I had been in place of Hadrat Safwaan ؓ, would you think of me able to disrespect Rasoolullah ﷺ by doing an immoral act like this with one of his wives?" She answered, "If I was in Hadrat Aisha's ؓ situation, as a wife of Rasoolullah ﷺ, I could never commit this breach of trust with him. If this is the conduct of both you and I, then concerning Hadrat Aisha ؓ, who is a thousand folds more virtuous than me, and Safwaan bin Mu'tal ؓ, a thousand folds more excellent than you - how could they commit this immoral act that they are falsely being accused for?" (*Madaarikut-Tanzeel, Vol. 2, Pg. 134-5*)

It has been reported in Bukhari Sharif that when the Prophet ﷺ conferred with Hadrat Ali ؓ and Hadrat Usamah ؓ regarding this, Hadrat Usamah ؓ opportunely said, "أَمْلَكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا (O Prophet of Allah ﷻ) She is your wife and we know her only to be virtuous." It was thereafter said by Hadrat Ali ؓ, "Allah ﷻ has granted you an excess of favour. Why don't you ask Hadrat Aisha's ؓ slave-girl (Hadrat Burairah ؓ) about her character? The truth shall surely be told by her."

When Hadrat Burairah ؓ was asked about Hadrat Aisha ؓ, she said, "Ya Rasoolallah ﷺ, oath on Allah ﷻ who has sent you as a true prophet, I have seen no negative quality in her. Yes! I've noticed that due to her young age, she kneads dough, deserts it and goes off to sleep enabling sheep to eat it."

The Holy Prophet ﷺ then asked a second wife, Sayyidah Zainab bint Jahsh ؓ (an equal to Hadrat Aisha ؓ in beauty) concerning this. Sayyidah Zainab ؓ replied, "O Prophet of Allah ﷻ, أَلَمْ يَسْمَعْ بَصْرِي

وَاللّٰهُ مَا عَلِمْتُ إِلَّا خَيْرًا , I protect my ears and eyes. Oath on Allah ﷻ, indeed Bibi Aisha ﷺ is a virtuous woman.” (Bukhari Sharif, Vol. 2, Pg. 596)

Then one day, Rasoolullah ﷺ climbed onto the *mimbar* and addressed the Muslims by saying, “Indeed the person who has spread the false rumour about my family has caused distress to me! وَاللّٰهُ مَا عَلِمْتُ عَلَىٰ أَهْلِي إِلَّا خَيْرًا Oath on Allah ﷻ, I know my wife to be only a righteous woman. وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا And these people (Munaafiqs) have accused such a person (Hadrat Safwaan bin Mu’tal), when I know him only to be a cultured and mannered person. (Bukhari Sharif, Vol. 2, Pg. 595)

From this sermon given by Rasoolullah ﷺ from the *mimbar* of Musjidun-Nabawee, it can be affirmed that he had complete and sound knowledge regarding the innocence of both Sayyidah Aisha ﷺ and Hadrat Safwaan ﷺ, knowing prior to the revelation of wahi that they were free from any unbecoming conduct and that the Munaafiq, Abdullah bin Ubai, was a liar; or else he would not have announced their innocence generally from the *mimbar* of Madina. Why did he not announce this earlier? Simple! He did so as he deemed it unsuitable for him to personally exonerate his wife by his own words. When the Munaafiqs had over exerted their false accusations, Rasoolullah ﷺ climbed the *mimbar* and declared his viewpoint, though, until now, wahi was being awaited for as the final decree of innocence.

As it has previously been written, Sayyidah Aisha ﷺ became very sick and was bound to her home after returning to Madina, uninformed of the rumours being spread within the holy city. After gaining some of her strength however, she went out with the Sahaabiyah, Sayyidah Umme Mastaa ﷺ to answer the call of nature and learnt of this vicious accusation being spread against her from Umme Mastaa ﷺ. She became immediately hurt and depressed at this, causing her sickness to increase and crying day and night in the grief of this lie. After no longer being able to bear it, with the permission of the Holy Prophet ﷺ, Hadrat Aisha ﷺ went to her mother’s home explaining to her the incident and false rumours therefrom. She tried her best to console Hadrat Aisha ﷺ, who simply continued to cry. At that moment, Rasoolullah ﷺ entered the house and said, “O Aisha ﷺ, regarding the rumour being spread

about you, if you are innocent then Allah ﷻ will surely announce your innocence through wahi. If not you should make *tauba* and *istighfar* as the person who asks Allah ﷻ for forgiveness shall surely be forgiven by Him.” Hearing this, Sayyidah Aisha ؓ stopped crying and said to her father, Hadrat Abu Bakr Siddique ؓ, “You should answer the Prophet of Allah ﷻ!” He replied, “Oath on Allah ﷻ, I don’t know what answer I should give.” She then requested her mother to answer, who gave the same reply. Hadrat Aisha ؓ then herself said, “Regarding the dirty rumour that has been spread about me which certain people also believe to be true, if I say I am innocent, people shall not believe me, and if I accept the accusation to be true, they shall believe it to be so. Still Allah ﷻ knows well that I am completely innocent of any such action the rumour contains. So my present condition is like Hadrat Ya’qoob ؑ, the father of Hadrat Yusuf ؑ - I’ll then say what he said,

فَصَبِرْ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

“And I seek help only from Allah ﷻ against what you describe.”
(Surah Yusuf, Verse 18)

Saying this, she turned her face away and said, “Allah ﷻ knows that I am innocent, and I know Allah ﷻ shall reveal wahi in my acquittal.” Subsequent to this answer, and before even Rasoolullah ﷺ and the other people of the house could move from their places, wahi came to Rasoolullah ﷺ with all the signs of wahi visible on him. After it had stopped, Sayyiduna Muhammadur Rasoolullah ﷺ smiled and said, “O Aisha ؓ! Give thanks and praise Allah ﷻ that He has declared your innocence.” He then began to recite 10 ayahs of Surah Noor, from
وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ to إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ

Following the revealing of these ayahs, the Munaafiqs were consequently disgraced, and the innocence of Hadrat Aisha ؓ was distinctively established.

Hadrat Abu Bakr Siddique ؓ had become very angry with his cousin Mastah bin Athatha ؓ. He was the son of Hadrat Abu Bakr's ؓ maternal aunt. Hadrat Abu Bakr ؓ had taken part in bringing Hadrat Mastah ؓ up as his father passed away whilst he was still a child. Hadrat Mastah ؓ should also receive financial assistance from him due

about you, if you are innocent then Allah ﷻ will surely announce your innocence through wahi. If not you should make *tauba* and *istighfaar*, as the person who asks Allah ﷻ for forgiveness shall surely be forgiven by Him.” Hearing this, Sayyidah Aisha ؓ stopped crying and said to her father, Hadrat Abu Bakr Siddique ؓ, “You should answer the Prophet of Allah ﷻ!” He replied, “Oath on Allah ﷻ, I don’t know what answer I should give.” She then requested her mother to answer, who gave the same reply. Hadrat Aisha ؓ then herself said, “Regarding the dirty rumour that has been spread about me which certain people also believe to be true, if I say I am innocent, people shall not believe me, and if I accept the accusation to be true, they shall believe it to be so. Still, Allah ﷻ knows well that I am completely innocent of any such action the rumour contains. So my present condition is like Hadrat Ya’qoob ؑ, the father of Hadrat Yusuf ؑ - I’ll then say what he said,

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to the poverty he was in. Considering all this, Hadrat Mastah ؓ fell prey in believing this false rumour and was also involved in spreading it. This angered Hadrat Abu Bakr ؓ, who vowed, "I shall now never offer any financial help to Mastah bin Athatha ؓ." The following verse of the Holy Quran was revealed regarding this,

وَلَا يَأْتِلْ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَ
الْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا
تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

'And swear not those among you who are men of excellence and of means against giving to the kinsmen and to the needy and to the emigrants in the way of Allah ﷺ; and let them forgive and overlook. Do you not love that Allah ﷻ should forgive you? And Allah ﷻ is Forgiving, Merciful.'

(Surah An-Noor, Verse 22)

Hearing this ayah of the Holy Quran, Hadrat Abu Bakr ؓ broke his vow and began to help Hadrat Mastah bin Athatha ؓ as he previously should. (Bukhari Sharif, Vol. 2, Pg. 595-6)

The Holy Prophet ﷺ then delivered a sermon in Masjidun-Nabawee in which he publicly recited ayahs of Surah Noor wherein the innocence of Hadrat Aisha ؓ was proven. The accusers of Hadrat Aisha ؓ, Hadrat Hassan bin Thaabit, Mastah bin Athatha, Hamna bint Jahsh ؓ and Abdullah bin Ubai (the individual mainly responsible for the spreading of this falsehood), received 80 lashes each in punishment for their accusations of zina against Sayyidah Aisha ؓ. (Madaarij, Vol. 2, Pg. 163)

The Annotator of Bukhari Sharif, Allama Kirmaani ؓ, states, "The innocence and purity of Sayyidah Aisha ؓ is certainly conclusive and proven from the Holy Quran. Whoever has even a shadow of doubt regarding her being innocent of this rumour of unfaithfulness is certainly a kaafir." (Bukhari Sharif, Vol. 2, Pg. 595)

All other Fugahaa ؓ have the same ruling as Allama Kirmaani ؓ.

Revelation of the ayah of tayammum Ibn Abdil-Bar, Ibn Sa'ad, Ibn Hiban and other Muhadditheen and Ulema of seerat are of the opinion that the ayah of *tayammum* was revealed in the Ghazwah of Muraisee. However, it has been stated in Raudatul-Ahbaab that it was revealed in another ghazwah. (*Madaarij*, Vol. 2, Pg. 157)

The incident of the ayah of *tayammum* being revealed, mentioned in Bukhari Sharif, is as follows. Hadrat Aisha ؓ narrates, "We once accompanied Rasoolullah ﷺ on a journey and upon reaching a place called Baidaa or Zaatul-Jaish, my necklace broke and fell to the ground. The Prophet ﷺ then stopped with some other people to search for it. As there was no water to be found here, some individuals approached Hadrat Abu Bakr ؓ to complain and said, "Don't you see what Aisha ؓ has done? She has made Rasoolullah ﷺ and his Sahaabah stop at a place where there's no water." Hearing this, Hadrat Abu Bakr Siddique ؓ came and reprimanded me, thereafter hitting his hand against my stomach in anger. At that time, Rasoolullah ﷺ was asleep and had his blessed head resting on my lap. For this reason, even though I had been hit, I dared not move. When the Holy Prophet ﷺ awoke at dawn and found that there was no water, suddenly, the ayah of *tayammum* was revealed to him and he and the Sahaabah then made *tayammum* and performed Fajr salaah. At this time, Hadrat Usaid bin Hadeer ؓ said in happiness, "O family of Abu Bakr ؓ, this is not the first blessing we have received from you all." Thereafter, our camels stood up and we found the necklace beneath one of them." (*Bukhari Sharif*, Vol. 1, Pg. 48)

In this hadith there is no mention of any ghazwah. However, the Annotator of Bukhari Sharif, Hadrat Allama ibn Hajar Asqalaani ؓ states, "This incident occurred during the Ghazwah of Banu Mustalaq (also known as the Ghazwah of Muraisee), in which the incident of Ifk had also transpired. (*Fat'hul-Baari*, Vol. 1, Pg. 365)

During this ghazwah, Rasoolullah ﷺ spent a total of 28 days out of Madina. (*Zarqaani*, Vol. 2, Pg. 102)

THE BATTLE OF KHANDAQ (THE TRENCH)

The Battle of Khandaq is the most famous and decisive battle of 5 AH. In it a trench was dug around Madina to protect the city from enemies, hence its name. Another name for it though, is 'The Battle of Ahzaab (the Confederates)', as in this battle, all the Kuffaar and Arab tribes had joined forces to fight the Muslims. 'The Battle of Ahzaab' is also the name referred to in the Holy Quran.

Reason for the Battle of Khandaq As mentioned before, when the Jews were expelled from Madina, some of their Jewish chiefs proceeded to live in Khaibar where they were welcomed and accepted so sincerely by Jews of the area that they made Salaam bin Haqeeq, Hayy bin Akhtab and Kanaanah bin Rabee their chiefs and leaders. The Jews of the Banu Nadeer hated the Muslims and sought to avenge their disgrace of being expelled from Madina.

Thus they planned a massive attack on the city. Regarding this, Salaam bin Haqeeq, Hayy bin Akhtab and Kanaanah bin Rabee (the three leaders of the Jews), proceeded to the Kuffaar of Makkah and said, "If you support us, we can wipe out the existence of Muslims in the attack on Madina we've planned." They were in wait for such an opportunity and immediately began to lend their support to them. Subsequent to conspiring with the Quraish, the three Jewish leaders then turned their attention to the tribe of Banu Gatfaan and won their support as well, after promising them half the income of Khaibar. The Banu Gatfaan had later also convinced their haleef, the Banu Asad, to fight against the Muslims in the war; so were the Banu As'ad and Banu Sulaim, the haleef of the Jews and family of the Quraish respectively, called to be apart of it. Thus, all Arab tribes concentrated a single strenght to attack the Musilms, with Abu Sufyaan the commander of this 10,000-strong army. (*Zarqaani, Vol. 2, Pg. 104-5*)

The preparation of the Muslims When word had spread in Madina of the approaching attack of all Kuffaar tribes of Arabia on the Muslims, Rasoolullah ﷺ gathered the Sahaabah and conferred with them concerning the strategy against this attack. Hadrat Salmaan Farsi ؓ suggested that to go out of the city like the Battle of Uhud and confront them was not wise, proposing that the Muslims stay within Madina to defend it with a large trench being dug around the city on the direction in which the attack of the Kuffaar was intended. If this was made, they

would be unable to attack all at once. There were 4 directions to the city of Madina - three of them unconsidered as directions from where the Kuffaar would attack from as they were surrounded by houses and thickets of date-trees. There was, however, an expansive and uninhabited exit to the city. It was thus decided that the trench be dug up here due to it being the ideal direction for the Kuffaar to attack from. Consequently, on the 8th of Zul-Qaadah 5 AH, the Holy Prophet ﷺ, with his Sahaabah, began to dig a trench that shall be 5 metres deep; the perimeter of it was drawn by him himself. Ten square metres of land assigned to 10 people to excavate a trench, and in approximately 20 days, it was complete. (Madaarij, Vol. 2, Pg. 168-70)

Hadrat Anas ؓ relates, "One day, when the Holy Prophet ﷺ went to inspect the digging of the trench, he found the Ansaar and Muhaajireen dedicatedly busy in its excavation though they were without food for quite a while. The Companions laboured diligently without even caring of the cold winter morning, resulting in the Prophet ﷺ duly impressed by this passion and saying the following in encouragement,

اَللّٰهُمَّ اِنَّ الْعَيْشَ عَيْشُ الْاٰخِرَةِ

فَاغْفِرِ الْاَنْصَارَ وَلِْمُهاَجِرَةِ

"O Allah ﷻ! Indeed the only life of contentment is the life of the Aakhirat. Thus forgive the Ansaar and Muhaajireen."

In reply to this, both the Ansaar and Muhaajireen said,

نَحْنُ الدِّينَ بَايَعُوْا مُحَمَّدًا

عَلَى الْجِهَادِ مَا يَقِيْنَا اَبَدًا

"We are people who've pledged loyalty to Muhammad ﷺ in jihad. We shall stand loyal to him for as long as we live."

(Bukhari Sharif, Vol. 2, Pg. 588)

Hadrat Bar'aa bin Aazib ؓ narrates, "Rasoolullah ﷺ personally took part in the digging of the trench, and would also lift the sand and throw it to such an extent that his blessed body became aligned with its dust. While doing so, he said the following couplets to encourage the

Sahaabah,

وَاللَّهُ لَوْ لَا اللَّهُ مَا اهْتَدَيْنَا

وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

"Oath on Allah ﷺ! If not for His bounty, we would not have received salvation, nor given sadaqah, nor performed salaah."

فَأَنْزَلَ سَكِينَةً عَلَيْنَا

وَبَيَّتَ الْأَقْدَامَ إِنْ لَاقَيْنَا

"Thus, O Allah ﷻ! Grant us satisfaction, and make us steadfast at the time of battle."

إِنَّ الْأَوَّلَى تَدَبَّرُوا عَلَيْنَا

إِذَا أَرَادُوا فِتْنَةً أَيْنَا

"Indeed these disbelievers oppressed us, Whenever people intended mischief, we rejected it."

The Holy Prophet ﷺ continued to repeat *أَيْنَا* in a loud voice.

A unique rock Hadrat Jabir ؓ narrates, "In the process of the trench being dug, a very strange rock which couldn't be broken was stumbled upon. We came to Rasoolullah ﷺ and informed him of this who arose from his seat and asked for an axe. He had not eaten any food for several days and had a stone tied to his stomach because of this. Taking the axe, he hit the stone with it and caused it to disintegrate into sand from the strike it received. (Bukhari Sharif, Vol. 2, Pg. 558)

Another narration also states that Rasoolullah ﷺ had hit the rock three times. After each strike, a light had emerged from it through which he was able to see the cities of Syria, Iran and Yemen. Glad tidings of conquering these three cities were given to the Sahaabah by him. (Zarqaani, Vol. 2, Pg. 109 & Madaarij, Vol. 2, Pg. 169)

It is in the narration of Nasaa'i that the Holy Prophet ﷺ had also announced that the cities of Kisra, Qaisar and Habsha shall be conquered. (Nasaa'i Sharif, Vol. 2, Pg. 63)

Invitation of Hadrat Jabir Hadrat Jabir ؓ narrates, "When I saw the Prophet ﷺ with a stone tied to his stomach for not eating for some time, my heart was saddened. With his permission, I then went home to inform my wife of his condition and asked if there was any food in the house. She replied that there was only some barley, which I requested to be crushed and kneaded into bread. At our home was also a lamb we should look after which I had slaughtered and cut into pieces; thereafter returning to the trench site to invite Rasoolullah ﷺ to my home. Before leaving, I instructed my wife to make the bread and cook the meat of the lamb that I'd slaughtered. She warned me that as the food was not in abundance and that she did not want to be disgraced, I should only invite Rasoolullah ﷺ and a few Sahaabah." Hadrat Jabir ؓ then came near to the Holy Prophet ﷺ and discreetly said in his ear, "Ya Rasoolallah ﷺ we've prepared food at our home for you. I humbly request you and a few Sahaabah to come partake in it." Hearing this, Rasoolullah ﷺ turned to the Sahaabah Kiraam ؓ and said, "People digging the trench! Jabir ؓ has invited us for food - so all of you stop digging and proceed to his house to eat." He then said to Hadrat Jabir ؓ, "Do not prepare the bread before I come." Afterwards, when he arrived at the Companion's house, the Holy Prophet ﷺ placed his blessed saliva in the kneaded dough and pot of meat as well, thereafter ordering for the bread to be made and pot of food not to be taken off the fire. The bread then began to be made and later sent to the Companions for eating whilst the wife of Hadrat Jabir ؓ distributed the meat from the pot for her visitors. Approximately 1,000 people partook in the meal, yet considering this, the kneaded dough did not decrease; and when the lid of the pot was lifted, it was also revealed to still be full! (*Bukhari Sharif, Vol. 2, Pg. 589*)

Blessed dates Similarly, a small girl had come to Rasoolullah ﷺ with some dates in her hand. After being asked by him regarding who it was for, she replied, "My mother has sent these dates for you, Prophet of Allah ﷺ." The Prophet ﷺ took them and spread them on a sheet of cloth, thereafter announcing to the Sahaabah working on the trench to come and eat from it. As a result, every Sahaabi had eaten from it to their hearts content. (*Madaarij, Vol. 2, Pg. 169*)

These events are considered to be two mu'jizas (miracles) of

Fortification of the Islamic army After the trench was prepared, the Prophet ﷺ gathered the women and children in the safety of the forts of Madina, appointing Hadrat Ibn Umme Makhtoom ﷺ as his deputy. He then left with an army of 3,000 Mujaahideen (consisting of both Muhaajireen and Ansaar) to the mountain of Sala', with their backs to the mountain facing the trench. The flag-bearer of the Muhaajireen was Hadrat Zaid bin Haarith ﷺ, with Hadrat Sa'ad bin Ubaadah ﷺ the flag-bearer of the Ansaar. (Zarqaani, Vol. 2, Pg. 111)

Attack of the Kuffaar The 10,000-strong army of Quraish (together with the supporting tribes) had arrived to fight the Muslims, causing a storm of dust to occur as they kicked the sand into the air while marching. The Quran speaks of this battle and the attack of the Kuffaar in the following verses,

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَ
بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا . هُنَالِكَ ابْتُلِيَ
الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

"When the infidels came upon you from above and below you, and when eyes drew back in amazement and your hearts reached your throats, and you began to think diverse thoughts about Allah (of hopes and despairs). That was the place Muslims were tested and they were shaken with severe shaking."
(Surah Al-Ahzaab, Verses 10-1)

When the Munaafiqeen present in the Muslim army saw the army of the Kuffaar, they began to ask Rasoolullah ﷺ for permission to go back to their houses in cowardice, and through this their veil of hypocrisy was lifted. The Holy Quran states,

وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ . وَمَا هِيَ
بِعَوْرَةٍ . إِنْ يُرِيدُونَ إِلَّا فِرَارًا

'And a party of them asked permission of the prophet, saying our homes are unsafe, and they were not unsafe. They wished not but to flee away.'

(Surah Al-Ahzaab, Verse 13)

This was the condition of the Munaafiqeen. When the true Muslims saw the imposing Kuffaar army, they remained steadfast in their allegiance to Islam and Rasoolullah ﷺ. The Holy Quran has commended them for their bravery of imaan in the following manner,

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ، قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَ

صَدَقَ اللَّهُ وَرَسُولُهُ. وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

'And when the Muslims saw the confederates of the infidels, they said, This is what Allah ﷻ and His Messenger ﷺ promised us, and Allah ﷻ and His Messenger ﷺ spoke the truth, and it increased them nothing but faith and submission to the pleasure of Allah ﷻ.'

(Surah Al-Ahzaab, Verse 22)

The deception of the Banu Quraizah Until now, the Jews of the Banu Quraizah were impartial, though they began to be enticed by the Banu Nadeer to join the Kuffaar army. Thus, after confiding with Abu Sufyaan, Hayy bin Akhtab approached Ka'ab bin Asad (the leader of the Banu Quraizah), who at first refused him to enter his home, saying, "We are the haleefs of Muhammad and have an agreement with him. We've always found him true to his promise and so cannot compromise the trust and agreement between us. If we break our pledge, it will be an immoral act." The Jews of the Banu Nadeer however, insisted that the Banu Quraizah join them, and finally, Ka'ab bin Asad gave in to their insistence and was prepared to break the agreement with the Muslims. The Quraish, especially Abu Sufyaan, subsequently became very pleased on hearing that the Banu Quraizah had defied the Muslims and joined the army of Kuffaar.

When word of this reached the Prophet ﷺ, he sent Hadrat Sa'ad bin Muaaz and Sa'ad bin Ubaadah to the tribe, only for them to discover that the Banu Quraizah had truly broken their agreement. After the two Companions had reminded them of the pact, the

shameless Jews retorted, "We don't know who's Muhammad ﷺ - what agreement are you talking about? We've never had an agreement with him!" The Companions then returned to the Holy Prophet ﷺ, who after being informed of this, said in a loud voice, "Allahu Akbar! O Muslims, don't fear or worry about this, there's glad tidings for you all in this." (Zarqaani, Vol. 2, Pg. 113)

After they had advanced further, the Kuffaar army halted on seeing the trench and then surrounded the city of Madina for a period of one month. This caused Rasoolullah ﷺ and his Sahaabah to spend days without food - such was the severity of the disbeliever's siege.

The Prophet ﷺ appointed Sahaabah to different areas of the trench in order to resist any attack, also assigning Sahaabah to the forts (in which the women and children were) in defence.

The Ansaar's bravery of imaan Seeing the hardships being endured by the Muslims caused much sorrow to Rasoolullah ﷺ. A plan was thought of by him to go to Uyainah bin Hisan, the leader of the Banu Gatfaan, and reach an agreement with him. He desired to hand over one-third of the capital produced in Madina for a year on condition that Uyainah leaves the Kuffaar's army after seeing the plight of the Ansaar and Muhaajireen being besieged. After presenting this idea to Hadrat Sa'ad bin Muaaz ؓ and Sa'ad bin Ubaadah ؓ, they both bravely answered, "O Prophet of Allah ﷺ! If this is the command of Allah ﷻ revealed to you, then we can only accept it, but if this isn't, then Ya Rasoolallah ﷺ, when we were in the state of kufr, the Banu Gatfaan could not lay their hands on even a single date of ours, the Ansaar. How can it be possible that they may now lay their hands on our capital after we've been granted the excellence of being Muslims and your followers? We'll not grant these disbelievers compensation of dates; rather, we'll adorn them with the slaying and injuries of our swords and spears until Allah ﷻ judges between us." Rasoolullah ﷺ became fully satisfied and pleased upon hearing this courage of the Ansaar. (Zarqaani, Vol. 2, Pg. 113)

No physical combat took place due to the trench between the armies, though a daily exchange of stones being thrown and arrows being fired

would occur between them. Eventually, on one day, Amr bin Abdood, Ikramah bin Abu Jahl, Hubairah bin Wahab, Diraar bin Khattab and other formidable soldiers of the Kuffaar said to the Banu Kanaanah, "Come! Today we'll fight the Muslims and prove to them who's more powerful between us." They then proceeded to an area of the trench which was not very wide and crossed it by making their horses jump over.

Amr bin Abdood is killed Leading the Kuffaar was a 90 year-old, experienced soldier named Amr bin Abdood. Considering his age, he was thought to have the courage of 1,000 soldiers. He had fled from the Battle of Badr after sustaining an injury. Subsequently, Amr bin Abdood vowed to never put oil in his hair until he has avenged the actions of the Muslims at Badr. He stepped forward and shouted, "Who amongst you is brave enough to take me on?" Asking it thrice, and on every occasion Hadrat Ali ؑ had answered, "Me." The Prophet stopped him nevertheless and said, "O Ali ؑ! This is Amr bin Abdood." Hadrat Ali ؑ humbly submitted, "O Prophet of Allah ﷺ, I know who is and I shall certainly fight him." Rasoolullah ﷺ then gave Hadrat Ali ؑ his sword, 'Zulfikaar', and with his own hands draped a turban around his head, thereafter making the following dua, "O Allah ﷻ, grant assistance to Ali ؑ." The Lion of Allah, Sayyiduna Ali ؑ, then confronted Amr in the following dialogue,

Hadrat Ali ؑ

O Amr bin Abdoob! Accept Islam.

Amr bin Abdood

I shall never accept Islam.

Hadrat Ali ؑ

Leave this battlefield and go back to where you came from.

Amr bin Abdoob

I can't do this.

Hadrat Ali ؑ

Then prepare yourself to combat me

would occur between them. The Kuffaar were also perplexed about how the trench could be crossed. Eventually, on one day, Amr bin Abdood, Ikramah bin Abu Jahl, Hubairah bin Wahab, Diraar bin Khattab and other formidable soldiers of the Kuffaar said to the Banu Kanaanah, "Come! Today we'll fight the Muslims and prove to them who's more powerful between us." They then proceeded to an area of the trench which was not very wide and crossed it by making their horses jump over.

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Amr bin Abdood

Hadrat Ali ؑ

Amr bin Abdood

Hadrat Ali ؑ

Amr bin Abdood

Hadrat Ali ؑ

(laughing) I didn't think anyone in the world would have the nerve to challenge me.

I intend so.

What's your name?

Ali bin Abu Talib.

My nephew! I don't want to kill you, you're still young.

Though Amr! I can't wait to kill you.

This last statement of Hadrat Ali ؑ infuriated Amr bin Abdood who got off his horse he was sitting on and cut its leg with his sword. He then advanced to face Hadrat Ali ؑ who was already standing on the ground with the 'Zulfikaar' in hand, waiting to face him. Amr swung his sword for the Sahaabi who blocked it using his shield. The sword cut through it nonetheless, as well as the turban of Hadrat Ali ؑ and caused a cut to his forehead. Though it was not serious, it did create a scar on the forehead of the Sahaabi as a reminder of this attack. He said, filled with the enthusiasm of jihad, "Look out, Amr! You now have to face my attack." Saying this, he attacked him with 'Zulfikaar' (the sword given to him by Rasoolullah ﷺ), and cut right through his shoulders - to eventually cut through his hips as well. Amr immediately fell to the ground by this blow and died, while Hadrat Ali ؑ thereafter turned his face away from him and walked away. Following this, Hadrat Umar ؑ asked, "Ali ؑ, after killing him why didn't you take his armour, it's the most unique of its kind in the entire Arabian Peninsula?" He replied, "After being struck by 'Zulfikaar', he fell to the floor and his private parts were uncovered. So, in my modesty, I turned my face away from him." (Zarqaani, Vol. 2, Pg. 114-5)

The corpse of Naufal A furious Naufal then came forward and said, "Who'll be brave enough to go against me?" Hadrat Zubair bin Awwam

ﷺ immediately stood up and rushed to attack him. With one blow of his sword, he caused Naufal to be cut in two pieces and fall from his horse. People proclaimed, "Zubair ﷺ, your sword's matchless!", causing him to reply, "What is a sword? It's only beneficial if the person in whose hand it's in has the ability to use it." Habeerah and Diraar had both stepped forward for combat as well, but after seeing the result of 'Zulfikaar' being used, fled with the other Kuffaar who'd crossed the trench as fast as possible. Ikramah, the son of Abu Jahl, took flight in such a manner that he threw his spear along the way; such was the state that they were in. (*Zarqaani, Vol. 2*)

Some Historians are of the opinion that Naufal was killed by Hadrat Ali ﷺ, while others have stated that he jumped over the trench with the intention of attacking Rasoolullah ﷺ, though unfortunately for him, fell off his horse and into it; consequently dying breaking his neck. Nevertheless, the Kuffaar of Makkah offered 10,000 dirhams in return for his corpse so that they may bury him with the 'respect he deserved'. The Holy Prophet ﷺ however, refused to take their money and said, "We have no need with his dead body, the Mushriks are welcome to take and bury it. We've no objection over this." (*Zarqaani, Vol. 2, Pg. 114*)

The fighting on that day was undeniably relentless, with arrows being fired and stones being hurled the entire day, and no Mujaahid could move from his spot due to the intensity of battle. Suddenly, Khalid bin Waleed was able to cross the trench with some other soldiers to mount an attack on the Holy Prophet's ﷺ tent. Seeing this, Hadrat Usaid bin Hadeer ﷺ took 200 soldiers with him to confront and fight Khalid bin Waleed physically and was ultimately successful in restricting him from the Prophet's ﷺ tent after some courageous fighting. (*Zarqaani, Vol. 2, Pg. 117*)

In this fierce battle, the Holy Prophet's ﷺ Asr salaah became qadaa. It has been narrated in Bukhari Sharif that after the setting of the sun on the day of the Battle of Khandaq, Hadrat Umar ﷺ came to Rasoolullah ﷺ while cursing the Kuffaar and said, "Ya Rasoolallah ﷺ! I didn't have an opportunity to perform Asr salaah." Sayyiduna Muhammad Mustafa ﷺ replied that he did not have an opportunity either; then performing the qadaa salaah for that Asr following the setting of the sun in the valley of

Batha'an, and immediately performing Maghrib salaah thereafter. He then made the following dua regarding the Kuffaar,

مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى
حَتَّى غَابَتِ الشَّمْسُ

"Ya Allah ﷻ! Fill the homes and graves of these Mushriks with fire. These people had prevented us from performing Asr salaah until even the sun had set."

(Bukhari Sharif, Vol. 2, Pg. 590)

On the occasion of Khandaq he had also made the following dua,

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ الْحِسَابِ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ
اهْزِمْهُمْ وَزَلْزِلْهُمْ

"O Allah ﷻ, Revealer of the Glorious book, give defeat to these armies of the Kuffaar, O Allah ﷻ, give defeat to them."

(Bukhari Sharif, Vol. 2, Pg. 590)

A title is given to **Hadrat Zubair** During the Battle of Khandaq, while the city of Madina was besieged and to leave it was problematic, Rasoolullah ﷺ asked, "Who'll go to gather information of the Kuffaar?" Asking it three times, Hadrat Zubair bin Awwam ؓ (the son of Sayyidah Safiya ؓ) answered Rasoolullah ﷺ on every occasion saying, "O Prophet of Allah ﷻ, I'll go and gather information about them." Pleased with this spirit of selflessness, Rasoolullah ﷺ proclaimed,

لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَإِنَّ حَوَارِيَّ الزُّبَيْرِ

"Every Nabi has a Hawaari (Helper), and my Hawaari is Zubair ؓ."

(Bukhari Sharif, Vol. 2, Pg. 590)

As a result, the title of Hawaari was a unique distinction given to Hadrat Zubair bin Awwam ؓ by the Holy Prophet ﷺ.

Hadrat Sa'ad bin Muaaz becomes shaheed The believers had suffered minor loss of lives in this battle with only 6 Muslims becoming

shaheed, though the Ansaar had suffered a major blow - Hadrat Sa'ad bin Muaaz ؓ, the chief of the tribe of Aus, sustained an injury from an arrow fired towards him and was unable to recover from this wound, becoming shaheed as a result.

The incident of shahaadat is as follows. Filled with the spirit of jihad, Hadrat Sa'ad bin Muaaz ؓ, with little armour, armed himself with a spear and was proceeding to fight the Kuffaar when the kaafir named Ibn Araqah aimed an arrow towards him. It struck him precisely, piercing a vein of his body and causing him to bleed profusely. After the battle, the Prophet ﷺ had erected a tent near Musjidun-Nabawee in order that he may be nursed and treated; himself treating the injury with his blessed hands. While in this condition, Hadrat Sa'ad bin Muaaz ؓ proceeded to the Banu Quraizah to offer his judgement (this incident shall be discussed in the Ghazwah of Banu Quraizah) and later returned to his tent. His wound was healing, yet due to his enthusiasm for shahaadat, he made the following dua to Allah ﷻ,

"Ya Allah ﷻ, You are aware of how much I desire to fight against the Kuffaar of the Quraish, those who have belied your Prophet Muhammad ﷺ and have forced him to leave his town of birth. O Allah ﷻ! I think that You have closed the chapter of war between us, the Muslims, and the Kuffaar of the Quraish. Nevertheless, if there is still a battle left to be fought with the disbelievers, then keep me alive to fight against them.....and if there is no major battle remaining.....grant me shahaadat from this injury."

Immediately after the finishing of this supplication, the wound of Hadrat Sa'ad bin Muaaz ؓ bled extensively. The blood of it fell to the ground and began to flow towards the tent of the Banu Ghaffaar by the Musjid. Those inside became surprised and asked, "Where's this blood coming from?" After proceeding to its source, they found it to be the blood of Hadrat Sa'ad ؓ, who ultimately became shaheed from this injury. (Bukhari Sharif, Vol. 2, Pg. 591)

Rasoolullah ﷺ said, "The Arsh of Allah ﷻ shook on the death of Sa'ad bin Muaaz ؓ, and 70,000 Angels had attended his janaazah", and after his grave was dug up, the fragrance of musk was found emanating from

it. (Zarqaani, Vol. 2, Pg. 143)

Close to the approximate time of Hadrat Sa'ad ؓ passing away, the Holy Prophet ؐ visited him and stood at his head-side. Hadrat Sa'ad ؓ opened his eyes and for the last time, saw the beauty of Sayyiduna Muhammadur Rasoolullah ؐ, and said, "السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ Peace be with you, O Prophet of Allah ؐ." His final proclamation was, "I bear witness that you (Muhammad ؐ) are the Prophet of Allah and that you have fulfilled your duty of propagating Islam." (Madaarij, Vol. 2, Pg. 181)

The bravery of Hadrat Safiya During the Battle of Khandaq, an opportunity arose for the Jews to attack the fort in which the women and children were being protected in upon seeing the Muslims engaged in the resistance of the Kuffaar. One of them was able to break into the fort, and upon seeing him, Hadrat Safiya ؓ (the paternal aunt of Rasoolullah ؐ) instructed Hadrat Hassan bin Thaabit ؓ to kill him as he may go to the Kuffaar and inform them of the fort that they were in. The Sahaabi did not possess the strength to attack him, and, seeing this, Hadrat Safiya ؓ herself broke a piece of wood and hit the Jew on his head with it, cracking his head from the strike. She then cut his head and threw it from the fort. Those Jews awaiting to attack saw their comrade's head rolling towards them and concluded that there were definitely troops of soldiers in the fort as well, consequently abandoning their plan to attack it. (Zarqaani, Vol. 2, Pg. 111)

How did the Kuffaar flee? Hadrat Nuaim bin Mas'ood ؓ was a highly respected chief of the Banu Gatfaan who was trusted by the Quraish and Jews as well. His embracing of Islam was unknown to the disbelievers. After presenting himself in front of Rasoolullah ؐ, he said, "O Prophet of Allah ؐ! If you permit me, I can go to both the Jews and Quraish to incite them against each other", and was allowed to do so. Thus, Hadrat Nuaim ؓ proceeded to the Quraish, provoked them against the Jews and did so vice versa as well; resulting in conflict amidst the two factions who now decided to collide against each other.

Abu Sufyaan, after enduring the severity of winter in this extensive siege coupled with the food ration of the soldiers now finished, began to

get apprehensive. His anxiety was to be increased upon hearing that the Jews had now forsaken him as well. Suddenly, the punishment of Allah ﷻ descended upon the Kuffaar in the form of a severe storm, causing their cauldrons and pots to overturn and their tents to take flight, and the bewildered Kuffaar could do nothing but flee. This is the same storm mentioned in the Holy Quran in the following ayah,

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا

'O Believers! Remember Allah's ﷻ favour upon you, when some armies came against you, then We sent on them a strong wind and an army which you did not see. Allah ﷻ sees your doings.'
(Surah Al-Ahzaab, Verse 9)

Abu Sufyaan had announced to his army, "Our food ration is finished and this winter is severe. The Jews have forsaken us, so what use is there to besiege Madina?" He thereafter ordered the trumpet to be blown - signalling retreat. All the other tribes and armies (the Banu Gatfaan, Banu Quraizah, etc.) had also taken off with the Quraish to their respective towns and forts, and Madina was now clean from the impurities of the Kuffaar who had besieged it. (Madaarij, Vol. 2, Pg. 172 & Zarqaani, Vol. 2, Pg. 116-8)

Ghazwah of Banu Quraizah The Prophet ﷺ then returned from the Battle of Khandaq and went to his house, removing his armour and performing ghusal. Suddenly, before he could even sit comfortably, Hadrat Jibrael ﷺ appeared and said, "Ya Rasoolallah ﷺ, you've put down your weapons? We angels however, have not. It's the order of Allah ﷻ that you go to the Banu Quraizah who've broken the pact and have openly participated with the Kuffaar in attacking Madina." (Muslim Sharif, Vol. 2, Pg. 95)

Thus, Rasoolullah ﷺ announced to the Sahaabah not to take off their armour and proceed to the Banu Quraizah; himself going with them armoured and riding his horse named Laheef. Nearing the Banu

Quraizah, the Holy Prophet ﷺ halted at a well belonging to them.
(Zarqaani, Vol. 2, Pg. 128)

The Banu Quraizah were prepared for war as well, and when Hadrat Ali ؑ approached one of their forts, (Allah ﷻ forbid) they began to swear Rasoolullah ﷺ. The Holy Prophet ﷺ then surrounded their forts in a besiegement which lasted for a month. Suffering the agony of it, the Jews finally made the following request,

“We are prepared to accept any decision Sa’ad bin Muaaz gives regarding us.”

Hadrat Sa’ad binMuaaz ؓ, who had been struck by an arrow in the Battle of Khandaq causing severe injury to him, nevertheless rode to the Banu Quraizah in this condition and gave the subsequent ruling regarding the Jews,

“Those who fought in the battle should be executed, while the women and children be taken as prisoners. The wealth of the Jews should be confiscated and distributed amongst the Mujaahideen as war-booty.”

When the Prophet ﷺ heard the verdict of Hadrat Sa’ad bin Muaaz ؓ, he said, “Indeed, you have given the same judgement which Allah ﷻ had declared.” (Muslim Sharif, Vol. 2, Pg. 95)

Consequently, according to the decision of Hadrat Sa’ad bin Muaaz ؓ, the Jews that took part in fighting were executed, the women and children taken as prisoners and the wealth and belongings acquired and distributed amongst the Mujaahideen as war-booty. Through this, the believers were safe from the deception of the treacherous Jews.

Prior to being executed, Hayy bin Akhtab (the chief of the Jews) said the following words,

“O Muhammad, oath on Allah ﷻ! I do not have the slightest regret in having shown enmity to you, but it’s true that the one who forsakes Allah ﷻ, He abandons him. So, O people! Don’t hesitate to follow the command of Allah ﷻ. The execution of the Banu Quraizah is a decree

of His that is written (in the Torah). This is a punishment from Allah ﷻ decreed upon the Bani Israeel.” (*Seerat Ibn Hishaam, Vol. 3, Pg. 241*)

This was the very Hayy bin Akhtab that, whilst going to Khaibar after being exiled from Madina, pledged not to help anyone in opposition against the Muslims. On the occasion of the Battle of Khandaq however, this pledge of his was suitably forgotten. You have read in previous pages the treacherous manner in which he advanced to the Arab tribes to provoke them against the Muslims. Hayy bin Akhtab was also the individual responsible for motivating the Banu Quraizah to break their agreement with the Holy Prophet ﷺ, as well as joining the Kuffaar in fighting against the Muslims in the Battle of Khandaq.

Miscellaneous Events of 5 AH

- ① The Holy Prophet ﷺ wed Sayyidah Zainab bint Jahsh ﷻ.
- ② Pardah became obligatory on Muslim women in this year.
- ③ The laws of Li'aan, Zihar and Hadde-Qazf were revealed.
- ④ The ayah of tayammum was revealed.
- ⑤ Salaatul-Khauf was decreed in this year.

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CHAPTER ELEVEN

SIXTH YEAR AFTER HIJRAT

Bai'atur-Ridhwaan & the Treaty of Hudaibiyah The most important and noteworthy events to occur during this year was the Bai'atur-Ridhwaan and Treaty of Hudaibiyah. Both occupy a unique distinction in the History of Islam for being associated to the future progress of the Muslims. Hence, though the treaty seemed to be at a disadvantage to the believers, Allah ﷻ had nevertheless granted it the title of Fat'hul-Mubeen (a clear victory).

In Zul-Qaadah 6 AH, the Holy Prophet ﷺ accompanied with 1,400 Sahaabah wore *ihraam* with the intention of performing Umra. He sent a member of the Khaza'ah tribe in advance to gather information of the Kuffaar of Makkah in fear that they might be denied the opportunity to perform Umra by them. When the caravan of the Prophet ﷺ reached a place called Irfaan, the person sent to gather information in Makkah returned with the following message, "The disbelievers of Makkah have gathered all the Kuffaar of other Arab tribes and have jointly agreed to never allow the Muslims to enter Makkah." Thus the Kuffaar of Makkah, together with their supporting tribes, prepared an army to stop the Muslims from entering the city. This army marched to a place called Baldah and set up camp there whilst Khalid bin Waleed and Ikramah (the son of Abu Jahl), in conjunction with 200 selected soldiers on horseback, rode on to a place called Gameem. When Rasoolullah ﷺ saw the approaching battlement on the horizon, he moved away from the normal route to Makkah and continued upon the lesser traveled route to eventually reach Hudaibiyah, a place where he set up camp. Hudaibiyah was a place scarce of water, and where a well existed that became dry after a few hours of use. When the Sahaabah became thirsty

for water, the Holy Prophet ﷺ submerged his hands into a bowl while fountains of water ran from his miraculous fingers. He then poured his wudhu water and an arrow into the well, causing it to instantly become exceeding with water. This was used by the entire army and all animals during their time in Hudaibiyah. (*Bukhari Sharif, Vol. 2, Pg. 598 & Vol. 1, Pg. 378*)

Bai'atur-Ridhwaan While in Hudaibiyah, Rasoolullah ﷺ saw that the Kuffaar of the Quraish were already prepared for war with an extensive army whilst the Muslims were dressed in the ihraam for Umra. While wearing ihraam, a person is not permitted to even kill a louse - what can be said about fighting?! The Prophet ﷺ therefore thought it best for an agreement to be made with the disbelievers of Makkah. He had initially selected Hadrat Umar ؓ to go to the city and reach a settlement with them but the Sahaabi humbly declined and said, "O Prophet of Allah ﷺ, the Kuffaar of the Quraish are my most hated enemies. There is none from my tribe in Makkah to support me against those disbelievers if I become angry." Hearing this, Rasoolullah ﷺ then chose Hadrat Uthman ؓ to go to Makkah, and upon reaching the city, he presented the Prophet's ﷺ proposal of an agreement. Hadrat Uthman ؓ was a very respected person in the eyes of the Kuffaar of Makkah due to his affluency and helping of his other distressed tribe members. Hence, they did not attempt to harm him in any way but rather allowed him the opportunity to complete his Umra by making tawaaf of the Holy Ka'ba and sa'ee of Safa and Marwah. All the same, they did say, "Uthman, we give you permission to perform Umra, but will never allow Muhammad to even come near the Holy Ka'ba." The Sahaabi replied, "I do not want to perform Umra alone. I wish that Rasoolullah ﷺ also performs Umra." This matter was in much debate between Hadrat Uthman ؓ and the Kuffaar, resulting in him being stopped in Makkah. The Sahaabah Kiraam ؓ in Hudaibiyah however, heard a rumour that Hadrat Uthman ؓ was killed by the Kuffaar of Makkah. When this story had reached Rasoolullah ﷺ, he said, "If truly Uthman ؓ has been made shaheed, then compensation for his killing is obligatory." The Holy Prophet ﷺ then sat beneath a mimosa tree and said, "O my Sahaabah! Pledge allegiance to always be faithful to me until your last breath." Thus, all the Companions enthusiastically pledged their alliance to the Holy Prophet ﷺ, which resulted in this bai'at to be known in Islamic History

as the Bai'atur-Ridhwaan. Allah ﷻ says regarding this bai'at and the tree under which it took place,

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

*'Those who swear allegiance to you swear allegiance to Allah ﷻ.
The hand of Allah ﷻ is over theirs.'*

(Surah Al-Fat'h, Verse 10)

The Quran also speaks of those Sahaabah who had made this bai'at,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا

فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

'Surely, Allah ﷻ was pleased with the believers when they were swearing allegiance to you under the tree, and Allah ﷻ knew what were in their hearts, so He sent down on them tranquillity and rewarded them with a near victory.'

(Surah Al-Fat'h, Verse 18)

It became known after the Bai'atur-Ridhwaan that the rumour of Hadrat Uthman's ﷺ death was false. The Sahaabi was alive and safe in Makkah, returning to the Prophet ﷺ after a few days.

Why did the Treaty of Hudaibiyah take place? The first individual to come to the Prophet ﷺ was Badeel bin Waraqaa Khazaa'i. Though the tribe had not accepted Islam as yet, they were nonetheless haleefs and sincere well wishers of Rasoolullah ﷺ. Badeel bin Waraqaa informed him that the Kuffaar of the Quraish had gathered a huge army to attack the Muslims and stop them from reaching the Holy Ka'ba. The army was also well stocked with provisions for war.

The Prophet ﷺ replied, "Badeel, pass this message of mine to the Quraish. We've not come to fight, our only intention is to perform Umra. The Quraish have without doubt taken part in battles which have caused them to have lost a great number of lives. It's thus better for them to not fight with us, but rather sign a truce between us for an appointed period. If they do as I propose, then it's best. If however, they choose to fight, then I will certainly fight them until my head is

severed from my body.”

Badeel went to the Quraish with this message of Rasoolullah ﷺ and said, “I have come with a message from Muhammad. With your permission, I’d like to inform you about it.” Few youngsters of the Quraish whose sense of judgement was evaded by the madness of their youth said, “No! Never! There’s no need to listen to this message.” Some other solemn and cultured members of the Quraish however, permitted Balaed bin Waraqaa to present the Prophet’s ﷺ message, and he did so. After hearing this, a well respected leader of the Quraish, Urwa bin Mas’ood Thaqafi, stood up and asked, “O Quraish, do you trust me?” They replied in the affirmative. He then said, “Muhammad has presented an appreciated proposal. Allow me to leave and discuss the details of it with him”, and was permitted by the Quraish to do so. Urwa bin Mas’ood then proceeded to Hudaibiyah where the Prophet ﷺ and his Companions ﷺ had camped, came before him and said, “O Muhammad, we’ve received your message brought to us by Balaed bin Waraqaa. If you intend to fight and destroy the Quraish, then do you know of any Arab before you who had fought and wiped out his own people? However, if the Quraish were to have the upper hand in battle against you, I see in your army soldiers who’ll not stand with you to face them.” Hearing this from Urwa bin Mas’ood, an enraged Hadrat Abu Bakr Siddique ؓ said, “Urwa! Go suck the private parts of Laat! We’ll never desert and run away from Allah ﷻ and his Rasool ﷺ.”

Urwa, astonished, asked as to who it was who’d just spoken these words and was told that it was Hadrat Abu Bakr ؓ. He continued, “Abu Bakr! If I was not indebted to you for a favour you’d done to me, I’d have surely answered your bitter speech.” While speaking to the Holy Prophet ﷺ, Urwa would hold the Prophet’s ﷺ beard on several occasions and slightly tug at it, doing so conceitedly and thinking himself to be a commanding individual. Hadrat Mugheera bin Shu’ba ؓ, who was standing behind Rasoolullah ﷺ armed with a sword, could not tolerate this action of Urwa and hence, when Urwa extended his hand to once again hold the beard of the Holy Prophet ﷺ, he tapped his hand with his sword and ordered, “Remove your hand from Rasoolullah’s ﷺ beard.” When Urwa retracted and asked who it was, he was told that it was Mugheera bin Shu’ba ؓ, which prompted him to retort, “O traitor!”

Haven't I assisted you in the past?" (Hadrat Mugheera ؓ had killed some people before whose blood-money was paid for by Urwa for him)

He then began to examine the army of the Sahaabah Kiraam ؓ and returned. Seeing their love and obedience to Sayyiduna Muhammad ؐ greatly impressed him, yet nevertheless, after returning to the Quraish, Urwa bin Mas'ood explained in the following words what he had witnessed in the Muslim army,

"O my people! Oath on Allah ؓ, if Muhammad has to spit, it doesn't fall to the ground but upon the palm of one of his Companions who then, out of his love and reverence, wipes his face and body with his Holy Prophet's spit. When Muhammad orders for a task to be done, every single Companion of his rushes in fulfilling it. They also hasten to receive the water of his wudhu, to an extent that it seems that swords may be drawn against each another for it. When Muhammad speaks, his Companions are silent and listening to him. So revered is he by them that none look at him directly in the eye. O my people, I've been to the courts of numerous kings. The gatherings of Qaisar, Kisra and Najaashi have been attended by me, but oath on Allah ؓ! I've never seen an amount of respect given to a king by his servants greater than the respect the Companions of Muhammad ؓ give him."

Hearing this report of Urwa bin Mas'ood, Halees, a member of the tribe of Banu Kanaanah, asked the Quraish if they may allow him to see Rasoolullah ؐ and was granted permission. As he neared the Prophet ؐ, the Sahaabah were told by Rasoolullah ؐ, "This person comes from a tribe that respects the animals of *qurbaani* - place all the animals for *qurbaani* before him and begin to recite, "*Labbayk*." When Halees saw this setting of the animals and Sahaabah draped in ihraam reciting Labbayk, he said, "Subhanallah! How can these people be prohibited from visiting the Ka'ba?" He returned to the Kuffaar of the Quraish at once and said, "I've personally witnessed that they're in ihraam and have with them animals for *qurbaani*. I can therefore never propose that they be stopped from visiting the Ka'ba!" Following this, Mikraz bin Hafs then stood up and asked the Quraish if he may now be permitted to go to the Muslims and was also allowed to go. Upon hearing Rasoolullah ؐ, the Prophet ؐ said to his Companions, "This persons

name is Mikraz. He's a person very interested in women." No sooner had the Holy Prophet ﷺ begun to say that when suddenly, another individual named Suhail bin Amr came to him. The Prophet ﷺ said, "Suhail has come. Indeed, he shall ease our problem." Hence, Suhail immediately said upon arriving, "O Muhammad, come. Let's draw up an agreement between us." Rasoolullah ﷺ accepted his offer and sought Hadrat Ali ؑ to write the agreement. The conditions of the truce were discussed for a lengthy period between Rasoolullah ﷺ and Suhail bin Amr, and ultimately, certain points were mutually agreed upon. Hadrat Ali ؑ was ordered by Rasoolullah ﷺ to firstly write *بسم الله الرحمن الرحيم*, to which Suhail objected, saying, "We don't know what this.... 'Rahman' is. You should instruct him to write *باسمك اللهم*, a practice accepted by you and me." The Muslims though, argued that *بسم الله الرحمن الرحيم* is what shall be written with nothing else in place of it. Rasoolullah ﷺ however, instructed Hadrat Ali ؑ to write *باسمك اللهم* and thereafter the following,

ما قضي عليه محمد رسول الله

These are the conditions of a truce agreed upon by the Quraish and Muhammad, the Rasool of Allah.

Suhail angrily replied, "Oath on Allah ﷻ! If we had accepted you as the Prophet of Allah, neither would we have prohibited you to visit the Ka'ba nor have fought with you. So, instead of writing 'Prophet of Allah', you should write 'Muhammad, the son of Abdullah'. Rasoolullah ﷺ answered, "Oath on Allah ﷻ, I am both Muhammad the Messenger of Allah, and Muhammad the son of Abdullah. You people have however contradicted me in being Allah's ﷻ Messenger." He then ordered Hadrat Ali ؑ to erase 'Muhammadur Rasoolullah' and in its place, write 'Muhammad bin Abdullah'. Which Muslim could be more obedient to Rasoolullah ﷺ than Hadrat Ali ؑ? Yet in love, a level is reached when the true lover out of love rejects the order of his beloved. Hadrat Ali ؑ submitted, "Ya Rasoolallah ﷺ, I shall never erase your name." He then asked to be shown where his name had been written and Hadrat Ali ؑ as a result, placed his finger on the appropriate area, with the Holy Prophet ﷺ then himself erasing the word 'Rasoolullah' from the agreement. In time, the pact had come into existence with the following points agreed upon,

- ① Fighting between the two groups (Muslims and Quraish) shall be immediately ceased for a period of 10 years.
- ② The Muslims shall return back this year without performing Umra.
- ③ They shall be permitted to stay in Makkah for a period of 3 days to perform their Umra in the following year.
- ④ The Muslims will arrive armed with swords only, and will not remove them from their sheaths.
- ⑤ Those Muslims who were before now, residents of Makkah shall not be taken to Madina, nor shall those Muslims who wish to stay in Makkah be granted permission to do so.
- ⑥ Any person who leaves to Madina shall be returned to Makkah, irrespective of he or she being Kaafir or Muslim. However, any Muslim who leaves Madina for Makkah shall not be returned.
- ⑦ The other Arab tribes are permitted to choose friendship between any one of the two groups (Muslims and Kaafirs).

These conditions seemed detrimental to the Muslims and so were the Sahaabah not happy with the clauses of the agreement. Nevertheless, they accepted it. (*Seerat ibn Hishaam, Vol. 3, Pg. 317*)

The case of Abu Jandal A strange coincidence had occurred prior to the signing of the drafted agreement. Hadrat Abu Jandal ؓ (the son of Suhail bin Amr), dragging his bolt and chains and falling to the ground, came before the Muslims in Hudaibiyah. Seeing his son in such a condition, Suhail said, "O Muhammad, one condition prior to the signing of the agreement between us is that you return my son Abu Jandal to me." The Prophet ﷺ replied, "Our two parties have not yet signed this agreement. After we do, then only does it apply." Upon hearing this Suhail angrily said, "Go then! There shall be no truce between us." He was then asked for permission by the Holy Prophet ﷺ to keep his son with the Muslims and replied that he shall never allow

him to do so. After seeing that he was going to be returned back to Makkah, Hadrat Abu Jandal ؓ implored the Muslims saying, "I'm being handed over to the Mushrikeen even though I'm a Muslim and have joined my fellow Muslims" thereafter showing the bruises upon his body received from the Kuffaar beating him which caused great anger to the believers. After listening to what Hadrat Abu Jundal ؓ had said and seeing the bruises upon his body, an indignant Hadrat Umar ؓ came to Rasoolullah ﷺ and asked as to whether Islam was not the true religion. He answered, "Indeed it is." Hadrat Umar ؓ then asked if their enemies were on falsehood, and again, Rasoolullah ﷺ answered in the positive. Following this, Hadrat Umar ؓ said, "When you are a true prophet, we are on the true religion and our enemies are on falsehood, why are we Muslims being disgraced?" Upon this, Rasoolullah ﷺ answered, "O Umar ؓ! I am truly the Messenger of Allah and show no disobedience to Him in any way. Allah ﷻ is my helper." Hadrat Umar ؓ responded, "O Prophet of Allah ﷺ, should you not promise us that we'll soon make tawaaf of the Ka'ba?" He replied, "Did I promise you that you shall make tawaaf in this year?" He answered, "No," and again the Holy Prophet ﷺ stressed, "I certainly promise you that you shall go to perform tawaaf of the Ka'ba."

Hadrat Umar ؓ then left the gathering of the Holy Prophet ﷺ and went to Hadrat Abu Bakr ؓ, to whom he had repeated whatever he'd said to Rasoolullah ﷺ. He replied, "Umar ؓ! Muhammad is the Prophet of Allah. He does only what he's commanded to by Allah ﷻ and is never disobedient to Him. Allah ﷻ is his helper and undoubtedly, Rasoolullah ﷺ is haqq; you should always hold strong unto him. (Seerat ibn Hishaam, Vol. 3, Pg. 217)

Throughout his life, Hadrat Umar ؓ grieved over what he had said to Rasoolullah ﷺ in his state of despondency and despair. As kaffaarah for his action, he continuously kept fast and performed salaah, gave charity, freed slaves and sincerely repented from his conduct, and although these actions of Hadrat Umar ؓ (tauba, fasting, etc.) are mentioned concisely in Bukhari Sharif, they have been discussed quite extensively in other books of Hadith.

Nevertheless, this was a trying time for the Muslims. On one hand was

Hadrat Abu Jundal ؓ pleading with the Muslims, who were already so tense that had it not been for the obedience of Rasoolullah ﷺ, they would have surely drawn their swords and began fighting. On the other, the agreement had been signed and they were now required to be true to their part of it. Knowing the fragility of the situation, the Holy Prophet ﷺ said to Abu Jundal, "Have *sabr*, Allah ﷻ will soon save you and those oppressed like you. We've already signed this agreement and cannot break our part of it." Bounded in chains, Hadrat Abu Jundal ؓ had to go back again to Makkah.

When the agreement for a truce was signed and complete, the Prophet ﷺ ordered the Sahaabah by saying, "Come; perform your qurbaani, shave your heads and remove your ihraam." Due to their anger and bewilderment, the Muslims did not budge from their places upon hearing this. However, because of their reverence of him none had the audacity to say anything to Rasoolullah ﷺ. The Holy Prophet ﷺ mentioned to Sayyidah Umme Salmah ؓ that the Sahaabah were still in amazement and not moving to complete the action desired by him, who gave her opinion saying, "I think you shouldn't say anything to anyone. Rather, perform your own qurbaani, shave your hair and let them be." Thus the Prophet ﷺ did as he was advised by Sayyidah Umme Salmah ؓ. Seeing him doing the actions by himself, the Sahaabah realised that nothing could be done to change the signed agreement and began to make their qurbaani and shave each others hair, albeit very sadly. Rasoolullah ﷺ, accompanied with them, then set out to return back to Madina. (*Bukhari Sharif, Vol. 1, Pg. 380, Vol. 2, pg. 617 & Muslim Sharif, Vol. 2, Pg. 104*)

Fat'hul-Mubeen This treaty was seen as a defeat by the Sahaabah - the incident of Hadrat Umar's ؓ apprehension regarding it has already been mentioned. In spite of this, the following ayah was revealed,

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

'Undoubtedly, We have granted you a clear victory.'

(Surah Al-Fat'h, Verse 1)

Allah ﷻ had transformed this truce and agreement into 'Fat'hul-Mubeen' (Clear Victory). Hence, when Hadrat Umar ؓ asked the Holy

Prophet ﷺ if this was truly a victory, he replied, "Indeed, it is."

Though the Sahaabah did not appreciate this agreement, incidents after it proved it to be the key for future success in battles. They had to agree that the Treaty of Hudaibiyah, or 'Fat'he-Mubeen', was a unique means for the spreading of Islam in Makkah and was pivotal to the Muslims' success in the conquering of the city. Thus far the Muslims and Kuffaar were in segregation, which was something now terminated by the emergence of the treaty. There was now movement, speech and the exchanging of views between the Muslims and disbelievers. The disbelievers would come to Madina, reside there for months and study the exceptional lives of the Muslim; thereafter returning (greatly impressed) back to Makkah to praise the Muslims for their adherence to their religion, worship and mannerisms - resulting in the Kuffaar becoming increasingly attracted to the religion. Hence, history is witness that between the Treaty of Hudaibiyah and Conquest of Makkah, such a huge amount of people accepted Islam that it was unfound ever before. It was during this very period that Khalid bin Waleed, the Conqueror of Syria, and Amr bin Aas, the Conqueror of Egypt, traveled personally to Madina and accepted Islam. (*Seerat ibn Hishaam, Vol. 3, Pg. 277-8*)

The oppressed of Makkah Muslims who had accepted Islam in Makkah after Hijrat had endured severe oppression at the hands of the Kuffaar by being bound to chains and beaten. Whenever the believers had an opportunity to secretly leave the city and settle in Madina, they did so. Now however, with the Treaty of Hudaibiyah applicable, they could not do so as it states that those who've left Makkah and sought refuge in Madina were to be returned.

The contribution of Hadrat Abu Baseer After the Treaty of Hudaibiyah had come into place, the first Muslim to leave Makkah for Madina was the elderly Sahaabi Hadrat Abu Baseer ؓ. The Kuffaar immediately dispatched two people to demand from Rasoolullah ﷺ that he be returned to the city. He said to the Companion, "You should go back to Makkah. As you know there's an agreement between us Muslims and the Kuffaar of Makkah and breaking any promises is not allowed in Islam." Consequently, the Sahaabi asked, "Ya Rasoolallah ﷺ, are you handing me over to such Kuffaar who'll force me back into

shirk and kufr?" The Holy Prophet ﷺ replied, "Go to Makkah. Allah ﷻ shall surely find a way to deliver you from them", and Hadrat Abu Baseer ؓ was eventually forced to accept that he had to go back with the two men who had come to escort him to Makkah. However, when this group of three reached Zul-Haleefa, they stopped to rest and eat. As they began to talk to one another, Hadrat Abu Baseer ؓ said, "Your sword is surely a piece of art." The kaafir heard this and became happy, thereafter removing the sword from its case to show Hadrat Abu Baseer ؓ and said, "This is certainly a magnificent sword, and I've used it in many battles." The Sahaabi further asked, "Give it to me so that I may get a better understanding of its splendour." The disbeliever handed over the sword to Hadrat Abu Baseer ؓ who immediately severed his head with such force that it flew some distance from his body. When the other kaafir saw this gruesome scene he began to run as fast as he could to Madina and rushed to enter Musjidun-Nabawee. Seeing him, Rasoolullah ﷺ said that this person seems to be afraid of something. The kaafir came to him as his hair stood on its end and said, "My companion was killed by Abu Baseer and so would I have been as well." Hadrat Abu Baseer ؓ suddenly entered the court of the Holy Prophet ﷺ armed with a sword and said, "O Prophet of Allah ﷻ! Allah ﷻ has fulfilled your responsibility. According to the agreement, it was obligatory upon you to return me back to Makkah, which you had done. Now however, it is the blessings of Allah ﷻ that He has saved me from the grasp of the disbelievers." The Prophet ﷺ became disturbed with this incident and resentfully said,

وَيْلَ أُمِّهِ مِسْعَرُ حَرْبٍ لَوْ كَانَ لَهُ أَحَدٌ

"May his mother be lost for him; he shall surely incite fighting! It would have been better if someone had been there to stop him."

Hadrat Abu Baseer ؓ understood well from this utterance that he will once again be returned to the Kaafirs of Makkah and therefore began to slowly move away from the gathering and begin his journey to Ais, a place near the sea coast. Incidentally, Hadrat Abu Jundal ؓ and other oppressed individuals were able to free themselves from the shackles of the Kuffaar in Makkah and had also sought refuge in Ais where Hadrat Abu Baseer ؓ was already present. This jungle of Ais had become the

domain for a group of 70 people and was also traveled upon by the Kuffaar of the Quraish for business. Their caravans were looted to such extents by this group of 70 that the Kuffaar of Makkah were forced to write a letter to Rasoolullah ﷺ imploring him to accept their giving up of the clause in the treaty (which was the cause of Hadrat Abu Baseer coming to Ais), stating, "Please call your followers from the coast to Madina. You have our permission to keep in the city whoever flees from Makkah. We don't object to it in any way." (*Bukhari Sharif, Vol. 1, Pg. 380*)

It has also been narrated that the Quraish sent Abu Sufyaan himself to the Holy Prophet ﷺ to cancel that particular clause of the agreement (in which it had been stated that any Muslim who fled from Makkah shall be returned to the Quraish). He beseeched Rasoolullah ﷺ to call Hadrat Abu Baseer and his group of Muslims from the coast of Madina. Hence, Rasoolullah ﷺ ordered that a letter be written and given to Hadrat Abu Baseer instructing him to return to Madina with his group of Muslims from Ais. The letter had unfortunately reached Hadrat Abu Baseer a short while before his demise; the Sahaabi took it, placed it on his head and eyes and thereafter passed away. Hadrat Abu Jundal later made the preparations for burial with his companions, buried him and built a masjid nearby as a remembrance, then on the command of Rasoolullah ﷺ, left with the others to take up residence in Madina. (*Madaarij, Vol. 2, Pg. 218*)

THE KINGS ARE INVITED TOWARDS ISLAM

In 6 AH, following the treaty of Hudaibiyah, the long history of battles between the Muslims and Kaafirs had come to a temporary halt, with a general atmosphere of peace and safety being sensed. As the boundary of Rasoolullah's ﷺ prophethood included the entire world and was not restricted to only the Arabian Peninsula, he now intended in this atmosphere to spread Islam universally, and as a result, sent letters to Qaisar, Kisra, Najaashi and Azeez, the kings of Rome, Persia, Abyssinia and Egypt respectively; as well as other kings of Arab and non-Arab nations.

The list of the Sahaabah sent with letters from Rasoolullah ﷺ to the

kings is quite extensive. However, he once sent 6 letters bearing his seal with 6 Sahaabah Kiraam ﷺ to 6 different kings on one particular day. The names of the Companions and kings are listed below.

- ① Hadrat Dahya Kalbi ﷺ to the court of Hiraqal, the 'Qaisar of Rome.'
- ② Hadrat Abdullah bin Huzaafah ﷺ to the court of Khusroo Parweez, the king of Persia.
- ③ Hadrat Haatib ﷺ to the court of Maqooqis, the Aziz of Egypt.
- ④ Hadrat Amr bin Umayya ﷺ to Najaashi, the king of Abyssinia.
- ⑤ Hadrat Sulait bin Umar ﷺ to Hauzah, the king of Yamaamah.
- ⑥ Hadrat Shujaa' bin Wahab ﷺ to Haarith Ghisaani, the governor of Ghisaan.

Rasoolullah's letter to Qaisar Hadrat Dahya Kalbi ﷺ took the letter of the Prophet ﷺ to Basra where he gave it to Haarith Ghisaani, the governor of Shaam appointed by the Qaisar of Rome. Haarith thereafter sent this letter to Baitul-Muqaddas (Jerusalem), as Hiraqal (the Qaisar of Rome) was present there on a tour of his state. After receiving the letter, Hiraqal ordered that a member of the Quraish tribe be brought to his court. His officers began to search for one until incidentally, Abu Sufyaan and some other traders of Makkah were found and all brought to his gathering. On that day the court of his was attended by high-ranking officials, priests and scholars, nobles of the kingdom, etc. Qaisar himself was dressed in his kingly attire, wore his crown and sat on the throne while his attendees and all others in this gathering stood in wait before him. During this time the Arab traders were brought into the gathering and all doors of the Royal Palace were then closed. After calling for an interpreter, Qaisar began the conversation by asking, "Who amongst you is closest in family ties to the Arab that has claimed prophethood?" Abu Sufyaan answered that he was. Qaisar then made him come to the front and the other Arabs stand behind him. He then said, "If Abu Sufyaan lies be sure to expose

it." The dialogue that had taken place between Qaisar and Abu Sufyaan is as follows,

Qaisar

Does the person who claims prophethood belong to a noble family?

Abu Sufyaan

Yes. Indeed, he stems from a noble lineage.

Qaisar

Was there anyone before him in his family who had claimed prophethood?

Abu Sufyaan

No.

Qaisar

Were any of his ascendants a king?

Abu Sufyaan

No.

Qaisar

Are the people who have accepted his religion common or influential people?

Abu Sufyaan

Common people.

Qaisar

Are his followers increasing or decreasing?

Abu Sufyaan

They're increasing.

Qaisar

Do any of them enter his religion and then leave it for not liking it?

Abu Sufyaan

No.

Qaisar

Prior to his claim of prophethood was he regarded by you as a liar?

Abu Sufyaan

Qaisar

Abu Sufyaan

Qaisar

Abu Sufyaan

Qaisar

Abu Sufyaan

Qaisar

Abu Sufyaan

No.

Does he ever do anything contrary to his promise?

He hasn't until now, though there is a new agreement (Hudaibiyah) between us, with which I don't know what he now plans to do.

Have you people ever fought with him?

Yes.

What was the result?

We win sometimes, and sometimes he does.

What does he order you to do?

Not to associate partners with Allah ﷻ, leave the worship of idols, perform salaah, speak the truth, be virtuous and good to our family members.

After their dialogue, Qaisar said, "You said that he hailed from a noble family, and the quality of all prophets is that they hail from admirable families. It was further said by you that there was none in his family before him to claim prophethood; if there was I would've said that he was just imitating someone. You've also accepted that he did not have an ascendant who was also a king, and if this was so, I would have said that he seeks his predecessor's kingship. It was told that he had not spoken a lie. How can the person who speaks no lie to the creation possibly enjoin any lie to the Creator? The people who follow him have been called common and weak by you. Know this! At the beginning of a prophet's mission, the only people who always followed them were

weak and poor. You agree that the number of his followers is increasing and this is the same with imaan - it's always been that the believers quality of imaan has been ever increasing. It has also been accepted by you that none leaves his religion after accepting it, and so too is this the same with imaan - after it relishes to enter the heart of someone, it's inconceivable that it shall ever leave. We were also told by you that he does not break his promise, and indeed, all prophet's had never done anything contradictory to their promises in their lives. His teaching as listed by you is not to associate partners with Allah ﷻ, abstain from shirk and idol worship, worship one Allah ﷻ, be kind to your family members and virtuous. Listen! If what you say is true then I fear that soon he shall be the owner of the ground on which my two feet are presently. I knew that a prophet was to appear but could not even think that he shall be an Arab from amongst you people. If I was able to travel to his gathering I would have indeed endured the hardships of travel and went, and if he was present here I would have washed his feet." After this speech, Qaisar ordered that Rasoolullah's ﷺ letter be read to him, which was as follows,

بسم الله الرحمن الرحيم
 من محمد عبد الله ورسوله الى هرقل عظيم الروم
 سلام على من اتبع الهدى اما بعد فاني ادعوك بدعاية الاسلام
 اسلم تسلم يوتك الله اجر ك مرتين فان توليت فاني عليك اثم
 الاريسين يا اهل الكتاب تعالوا الى كلمة سواء بيننا وبينكم ان
 لا نعبد الا الله و لا نسرك به شيئا

'Allah in whose name we begin, Most Compassionate, Most Merciful. This letter is from Muhammad, the servant and messenger of Allah to Hiraqal, the King of Rome. Peace be upon the person who follows salvation. I now invite you towards Islam. If you accept Islam you shall be saved, and if you reject it, the sins of all your subjects shall be upon

weak and poor. You agree that the number of his followers is increasing and this is the same with imaan - it's always been that the believers quality of imaan has been ever increasing. It has also been accepted by you that none leaves his religion after accepting it, and so too is this the same with imaan - after it relishes to enter the heart of someone, it's inconceivable that it shall ever leave. We were also told by you that he does not break his promise, and indeed, all prophet's had never done anything contradictory to their promises in their lives. His teaching as listed by you is not to associate partners with Allah ﷻ, abstain from shirk and idol worship, worship one Allah ﷻ, be kind to your family members and virtuous. Listen! If what you say is true then I fear that soon he shall be the owner of the ground on which my two feet are presently. I knew that a prophet was to appear but could not even think that he shall be an Arab from amongst you people. If I was able to travel to his gathering I would have indeed endured the hardships of travel and went, and if he was present here I would have washed his feet." After this speech, Qaisar ordered that Rasoolullah's ﷺ letter be read to him, which was as follows,

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you. *O People of the Book! Let us come together on a matter that both of us accept, that is not to worship anyone besides Allah ﷻ and not to make people from amongst us gods, and if you do not accept then be witness that we are muslims.*

The gathering of Qaisar became displeased after hearing his speech for Abu Sufyaan, and had now also heard the Holy Prophet's ﷺ letter. When Qaisar said to them, "O people of Rome! If you desire success in this world and that your kingdom be sustained, then pledge allegiance to this Prophet." They became greatly angered and rushed to the doors akin to untamed donkeys, desiring to leave through the doors but couldn't, as they were locked. When Qaisar had seen his people's displeasure and became pessimistic with them in accepting imaan, he called them back and said, "Whatever I'd said before was to test your steadfastness on your religion, and I have now seen that you are so." Hearing this, the attendees of Qaisar's court fell to the ground in prostration whilst Abu Sufyaan and his companions were taken out of the gathering. The court of Qaisar was then dismissed. While leaving, Abu Sufyaan said to his fellow traders, "Indeed, the case of *Abu Kabsha's* son (Muhammad ﷺ) has become strong. Do you see that even the Roman King fears him?" (*Bukhari Sharif, Vol. 1, Pg. 4-5, Muslim Sharif, Vol. 2, Pg. 97-9 & Madaarij, Vol. 2, Pg. 221*)

Qaisar was a well-versed scholar of the Torah and Injeel as well as an astrologer. He therefore knew that the time for the final prophet to arrive was soon, and the testimony of Abu Sufyaan was further confirmation for his belief that the final prophet is the Prophet of Arabia, Muhammad Mustafa ﷺ. Evidently, by the greed of kingship and power, this belief of Qaisar was not beneficial to him and he did not accept Islam as a result.

The smugness of Khusroo Parweez Other kings had also received similar letters like the one given to Hiraqal. When this letter had reached Khusroo Parweez, the king of Persia (Iran), he became angry and asked, "Why did Muhammad put his name before mine?", tore the letter into shreds and threw them on the floor. When the Prophet was informed of this, he said,

you. O People of the Book! Let us come together on a matter that both of us accept, that is not to worship anyone besides Allah ﷻ and not to make people from amongst us gods, and if you do not accept then be witness that we are muslims.'

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"He had torn my letter into shreds,
Allah ﷻ shall tear his kingdom into shreds."

After some time Sheerwiyah (the son of Khusroo Parweez) killed his father by cutting open his stomach whilst he was asleep, which was the beginning of the decline and 'shredding' of his kingdom. Eventually, the Persian empire was completely defeated in the khilaafat of Ameerul-Mu'mineen Hadrat Umar ﷺ. (*Madaarij, Vol. 2, Pg. 225 & Bukhari Sharif, Vol. 1, Pg. 411*)

The letter and Najaashi When the letter had reached the court of Najaashi, he displayed no disrespect to it. The Historians are divided as to whether Najaashi had accepted Islam or not. It is stated in Mawaahibul-Ladunia however, that the name of the Najaashi to whom the Muslims made hijrat to in the 5th year of Nubuwwah and to whom Rasoolullah ﷺ sent a letter to in 6 AH, was As'maha. He had passed away in 9 AH and for him was the ghaib janaazah performed by the Holy Prophet ﷺ in Madina. The Najaashi that succeeded him was also sent a letter by Rasoolullah ﷺ inviting him towards Islam though his name and acceptance or rejection of Islam is unknown. It is stated that the letters are until today present with the kings of Habsha and are shown a tremendous amount of respect. (*Madaarij, Vol. 2, Pg. 220*)

The conduct of the ruler of Egypt Hadrat Haatib bin Abu Balta'a ﷺ was the messenger bearing the letter sent by the Holy Prophet ﷺ to Maqooqis, the ruler of Egypt and Alexandria. Maqooqis sincerely welcomed Hadrat Haatib ﷺ and respectfully read the blessed letter of Rasoolullah ﷺ, but did not accept Islam. He did however give some gifts to him. They are listed below,

- ❁ Two slave-girls. One was Sayyidah Maria Qibtiya ﷺ, from whom Hadrat Ibrahim ﷺ, the son of Rasoolullah ﷺ, was born. The second was Sayyidah Seereen ﷺ, who was given to Hadrat Hassan bin Thaabit ﷺ and bore his son, Hadrat Abdur-Rahman bin Hassan ﷺ.

• A white donkey named Ya'foor.

• A white mule named Duldul.

• 1,000 mithqaal of gold.

• A slave.

• Some honey and clothes.

(Madaarij, Vol. 2, Pg. 229)

The answer of Yamaamah's King When Hadrat Sulait ؓ arrived with the letter of Rasoolullah ﷺ in the court of Hauzah, the king of Yamaamah, he was also welcomed very respectfully. The king however did not accept Islam and wrote in reply, "The commands that you give are admirable indeed, but if you will only give me a piece of your kingdom then will I follow you." When Rasoolullah ﷺ heard this reply he said, "Islam has not come for the greed of amassing land and countries. Even if I possessed a single piece of land I wouldn't give it to him." (Madaarij, Vol. 2, Pg. 229)

The pride of Haarith Ghisaani Hadrat Shujaa' ؓ reached Haarith Ghisaani, the governor of Ghisaan, with the Prophet's ﷺ letter of invitation to Islam and presented it to him. After reading it the governor became fuming with anger and instructed his army to get ready for war; with the Muslims of Madina being later informed to anticipate an attack. It was because of this that the ghazwahs of Muta and Tabuk took place, which shall be discussed in detail further in the book.

Rasoolullah ﷺ had also wrote letters to other kings and governors besides these. Some of them accepted Islam while others didn't. The kings that accepted Islam are listed below,

• Haarith bin Abd Kilaal

• Nuaim bin Abd Kilaal

❁ Nu'maan Haakim Zur Ain wa Ma'arif wa Hamdaan

❁ Zar'a

(All of the above were kings of Yemen).

Besides them the following had also accepted Islam,

❁ Farwah bin Amr - the governor appointed by the Romans to oversee their protectorate in Yemen.

❁ Bathaan - (a king appointed over a province in Yemen by the king of Persia) He accepted Islam together with his two daughters.

All of the above sent their letters to Rasoolullah ﷺ informing him of their acceptance of Islam and pledging their loyalty to him, which were received by him after returning from the Battle of Tabuk. Books of Seerat (e.g. Seerat ibn Hishaam, Zarqaani, Madaarij, etc.) discuss their acceptance in detail, which unfortunately cannot be explained in this concise book. Thus, we apologise for not comprehensively mentioning them.

Sariyah of Najd In 6 AH the Prophet ﷺ sent an army under the leadership of Hadrat Muhammad bin Maslamah ﷺ to the area of Najd, where they were able to capture Thamaama bin Athaal, the leader of the Banu Hanifah, and bring him to Madina. The Sahaabah Kiraam ﷺ were then ordered to tie him against a pillar in Musjidun-Nabawee after being brought before him, and after being tied the Prophet ﷺ asked, "Thamaama, what is your condition, and what do you think shall be done to you?" He replied, "I'm pleased with my condition, O Muhammad. If you kill me you'll only be killing a murderer, but if you have sympathy to free me, you shall be freeing a person grateful to you. If it's money you desire from me then ask and I shall give it to you." Hearing this, Rasoolullah ﷺ walked away from him. The question and answer was repeated on the second and third day as well until Rasoolullah ﷺ instructed the Sahaabah to free him, which they did. Thamaama then left the masjid and went to an orchard of dates nearby, performed ghusal and returned back to Musjidun-Nabawee to the Court.

of Rasoolullah ﷺ, thereafter accepting Islam by reading the kalima aloud and saying, "Oath on Allah ﷻ, Ya Rasoolallah ﷺ! There was none on the face of the earth more hated by me than you and no religion more hated by me than Islam, yet now, there's no religion more treasured by me than it. There was no city more hated by me than yours and now there's none more beloved. Ya Rasoolallah ﷺ! I was on my way to Makkah to perform Umra when your army arrested me. What do you command me to do now though?" The Prophet ﷺ gave him glad tidings of blessings in this world and the Hereafter, then instructed him to proceed to Makkah and perform Umra.

Upon reaching Makkah a person said to him as he made tawaaf, "Thamaama! You've become a *saabi* (one with no religion)." Hadrat Thamaama ؓ answered very bravely, "I am not without a religion. O People of Makkah, listen! I have accepted Islam, and until Rasoolullah ﷺ does not permit, you shall not receive even a single grain of wheat from my native town." (The grain of Makkah was supplied by Yamaamah, the native town of Hadrat Thamaama ؓ) (*Bukhari Sharif, Vol. 2, Pg. 627, Muslim Sharif, Vol. 2, Pg. 93 & Madaarij, Vol. 2, Pg. 189*)

Abu Raafi is killed The notorious Jew, Abu Raafi, was also killed in 6 AH. His name was either Abdullah bin Abil-Haqeel or Salaam bin Al-Haqeeq. Abu Raafi was a very wealthy businessman and hardened enemy of Islam who used to constantly slander Rasoolullah ﷺ; as well as the one responsible for going with Hayy bin Akhtab to Makkah to provoke the Quraish and other tribes to attack Madina in the Battle of Khandaq, and was also responsible in making Abu Sufyaan the commander of this 10,000-strong Kuffaar army. Whilst Hayy bin Akhtab was killed in the Ghazwah of Banu Quraizah, Abu Raafi had escaped.

There was a competition amongst the Ansaar tribes (the Aus and Khazraj) in performing good deeds, with both competing to outdo each other. In 3 AH Hadrat Muhammad bin Maslamah ؓ, a member of the Aus tribe, very courageously managed to slay the infamous Jew Ka'ab bin Ashraf, who was an open enemy to the Holy Prophet ﷺ; and after him the greatest enemy to Sayyiduna Rasoolullah ﷺ was Abu Raafi. As

a result, the Banu Khazraj conferred amongst themselves and decided to kill Abu Raafi, thereby gaining the reward of killing an enemy of Rasoolullah ﷺ just as how Hadrat Muhammad bin Maslamah from the Aus tribe did. After preparing themselves, Hadrat Abdullah bin Ateeq, Abdullah bin Anees, Abu Qathaada, Haarith bin Rabee, Mas'ood bin Sinaan and Khazaa'i bin Aswad requested permission from Rasoolullah ﷺ to be allowed to fulfil what they had proposed. He permitted them and appointed Hadrat Abdullah bin Ateeq as the groups leader; giving strict instructions that no women or children shall be killed by them. (*Zarqaani, Vol. 2, Pg. 163*)

Hadrat Abdullah bin Ateeq came to the castle of Abu Raafi and instructed his companions to wait for him until he returns to the gate. He was then able to enter the castle through a well conceived plan and proceeded to the bedroom of Rasoolullah's ﷺ insulter, Abu Rafee, in the darkness of the night, and killed him. As he was escaping, Hadrat Abdullah fell from a stair and broke his leg. Nevertheless, by swiftly using his turban as a bandage, he was able to exit the castle and reach Madina with the help of his companions. After presenting himself in front of Rasoolullah ﷺ, the Sahaabi explained what had transpired during the night. Rasoolullah ﷺ then instructed him to show him his leg and, after seeing it, placed his blessed hands over it. Immediately, the broken leg was healed and Hadrat Abdullah was able to walk with it. (*Bukhari Sharif, Vol. 1, Pg. 224*)

Other battles of 6 AH Prior to the Treaty of Hudaibiyah in 6 AH, the Holy Prophet ﷺ sent out small battalions of soldiers to different areas in order to resist the attacks of the Kuffaar. These battles have been discussed extensively in books such as Zarqaani ala-Mawaahib, Madaarijun-Nubuwwah etc. There are differences amongst the Historians regarding the dates of them, thus, no definitive date can be given. The battles have also been briefly mentioned in the books of Hadith yet their exact dates have not been mentioned. Nevertheless, it can be said that these battles occurred before the Treaty of Hudaibiyah as there are certain clues hinting towards this. Some of the names of these battles have been listed below,

❁ Sariyah of Qirtaa

❁ Ghazwah of Bani Lihyaan

❁ Sariyah of Gumr

❁ Sariyah of Zaid near Ais

❁ Sariyah of Ali near the Banu Sa'ad ❁ Sariyah near Umme Qurfa

❁ Sariyah of Ibn Rawaaha

❁ Sariyah near Ibn Maslamah

❁ Sariyah of Zaid near Taraf

❁ Sariyah of Ik! and Urainah

❁ Sariyah of Damiri

(Contents of Zarqaani, Vol. 2, Pg. 350)

CHAPTER TWELVE

SEVENTH YEAR AFTER HIJRAT

Ghazwah of Zaatul-Qird Zaatul-Qird is a pasture near Madina where the camels of the Holy Prophet ﷺ would also graze. Abdur-Rahman bin Uyainah Fazaari (an individual very close to the Gatfaan tribe) suddenly descended upon and raided it with some other people and thereafter fled with 20 camels. A Sahaabi and noted archer named Hadrat Salmah bin Akoo' ؓ was the first to come to know of this and notified everyone by exclaiming, “يا صباحاه”, thereafter taking off for the thieves whilst firing arrows as he did so. This proved to be a success as Hadrat Salmah bin Akoo' ؓ was able to retrieve all 20 camels. The thieves had also thrown 30 garments to the floor whilst fleeing which were confiscated by the Sahaabi. The Holy Prophet ﷺ later arrived with an army when Hadrat Salmah ؓ submitted, “O Prophet of Allah ﷺ, I've not let them drink water yet, and they yearn for it. Send an army after them so that they may be arrested.” The Holy Prophet ﷺ responded, “You have regained your camels and should now treat them with kindness”, thereafter making the Companion sit behind him and proceeded back to Madina. Imam Bukhari ؓ states that this incident took place 3 days before the Muslim army could leave for the Battle of Khaibar. (*Bukhari Sharif, Vol. 2, Pg. 603 & Muslim Sharif, Vol. 2, Pg. 113*)

THE BATTLE OF KHAIBAR

Khaibar is a city 8 *manzils* from Madina, or 320 kilometres, according to an English pilgrim. It was a very rich and fertile area as well as the centre of the Jews of Arabia, and amongst them, the Jews of Khaibar were the most rich and competitive in battle. Consequently, due to their affluency and prowess in battle, they were extremely conceited and

notorious enemies of Islam and the Holy Prophet ﷺ. The Jews had constructed many fortified forts in this area whose ruins are still present today; eight of which were very famous. They are,

✿ Kateeba

✿ Naa'im

✿ Shaq

✿ Qamoos

✿ Nataath

✿ Sa'ab

✿ Wateekh

✿ Salaalim

These eight forts represented eight castles, the combination of which were called Khaibar. (*Madaarijun-Nubuwwah, Vol. 2, Pg. 234*)

When did the Battle of Khaibar occur? All Historians unanimously agree that the Battle of Khaibar took place in the month of Muharram. There is difference in opinion however as to whether it occurred in 6 AH or 7 AH, as some Historians list Muharram as the beginning of the hijri year and therefore regard 7 AH to begin in Muharram, whilst others list Rabiul-Awwal as the beginning of the hijri year due to Rasoolullah's ﷺ hijrat occurring during this month. Thus according to the latter, the battle ensued in 6 AH for taking place two months (in Muharram and Safar) before the beginning of 7 AH.

Reason for the Battle of Khaibar It has been previously mentioned that the Jews of Khaibar were amongst the disbelievers who attacked Madina in the Battle of Khandaq, or rather, the people responsible for the attack to take place. It has also been mentioned how Hayy bin Akhtab and Abu Raafi, two Jewish leaders adopted by the other Jews of Khaibar, proceeded to the Quraish and other Arab tribes inciting them to do battle with the Muslims; resulting in an army of 10,000 soldiers ultimately attacking Madina in the Battle of the Trench. The Jews of Khaibar had also taken part with their leader in this attack. Hayy bin Akhtab was killed in the Battle of Quraizah while Abu Raafi was killed by Hadrat Abdullah bin Ateeq ؓ in 6 AH, yet the Jews of Khaibar still plotted against the believers with the fire of revenge burning within them. Thus they had planned yet another attack on Madina, convincing the Gatfaan tribe (who were a powerful and dominative force living

adjacent to Khaibar) to assist them on this occasion as well. Considering the wealth and experience of war of the Jews of Khaibar being combined with the tribe of Gatfaan, this proved to be a formidable army.

The Muslims leave for Khaibar When news of the combined forces of the Jews of Khaibar and tribe of Gatfaan reached Rasoolullah ﷺ, he took an army of 1,600 Sahaabah Kiraam and marched to Khaibar to resist their attack, appointing Hadrat Sabaa' bin Urfatah in command of Madina and preparing three flags later given by him to three different Sahaabah. Hadrat Habaab bin Mundhir and Sa'ad bin Ubaadah were given a flag each while Hadrat Ali was particularly made the flag-bearer for the Holy Prophet ﷺ. Hadrat Umme Salmah was also taken with in this battle.

The Prophet ﷺ reached the boundaries of Khaibar with his army at night and entered the city after performing Fajr salaah. As the Jews who were leaving for work on the plantations nearby saw the Holy Prophet ﷺ, they began to shout out, "Oath on Allah! Muhammad has come with his army", causing Rasoolullah ﷺ to reply, "Indeed whenever we confront any nation in battle, our enemies sustain serious loss. Khaibar shall therefore be destroyed." (*Bukhari Sharif, Vol. 2, Pg. 603*)

Hadrat Abu Moosa Ashari narrates that when Rasoolullah ﷺ began to approach Khaibar, the Sahaabah very loudly and in an extreme manner, shouted the *takbeer* (Allahu Akbar). He turned to them and said, "There is no need to become so energetic. You are not calling out to someone deaf or absent but are calling out to Allah, the Hearing and Present Creator." Hadrat Abu Moosa further narrates, "I was behind the horse of Rasoolullah ﷺ reciting لا حول ولا قوة الا بالله. When Rasoolullah ﷺ heard this, he called to me and said, 'Shall I not inform you of a saying which is one of the treasures of Jannah?' I replied, 'Please do, Ya Rasoolallah ﷺ', who then said that it was لا حول ولا قوة الا بالله. (*Bukhari Sharif, Vol. 2, Pg. 605*)

Preparation of the Jews The women and children of the Jews were placed in a safe fort, the food ration stored in the fort called Naa'im whilst the soldiers were gathered in the Nathaat and Qamoos forts, the

latter being their most strong and safe. A Jew named Murahhab (a person thought to possess the strength of 'a thousand men') was in command of this fort, while Salaam bin Mashkam, though he was sick, was in charge of Nathaat. The Jews were comprised of an army of approximately 20,000 with the soldiers ordered to defend their respective forts.

Hadrat Mahmood bin Maslamah becomes shaheed Naa'im was the fort at which fighting first took place, with Hadrat Mahmood bin Maslamah ﷺ fighting very courageously. There was excessive heat with strong winds blowing on this day causing the Sahaabi to become very thirsty. Hadrat Mahmood bin Maslamah ﷺ therefore went to rest near the fort's wall and was seen by a Jew named Kanaanah bin Abul-Haqeeq, who threw a boulder from the fort's roof onto him. The Sahaabi sustained severe injury to his head from this and became shaheed as a result. The fort was ultimately conquered despite approximately 50 Muslims being injured.

The martyrdom of Hadrat Aswad Raa'ee Hadrat Aswad Raa'ee ﷺ was also made shaheed as the fort was being conquered. The incident regarding this is as follows. He was an Abyssinian who would take the sheep of a Jew from Khaibar out to graze. After seeing the Jews preparing for battle, he enquired as to who they were intending to do battle with. They answered, "Today we will fight the one who has claimed nubuwwah." Hearing this, Aswad became very excited to meet this person (Rasoolullah ﷺ), came to him with all the sheep he'd taken out to graze and asked, "What is it that you propagate?" Rasoolullah ﷺ replied, "Islam", and asked him to accept it. Aswad Raa'ee then enquired, "If I become Muslim, what reward shall I receive from Allah ﷻ?" He answered, "Jannah and its blessings." Hadrat Aswad ﷺ then immediately recited the kalima to embrace Islam and submitted, "O Prophet of Allah ﷺ, these sheep are a trust to me. What should I do with them." Rasoolullah ﷺ replied, "Lead them towards the fort and thereafter throw pebbles at them. When they get hit they will themselves go inside to their owner." Hadrat Aswad ﷺ did as he was told, and it was a mu'jiza of the Holy Prophet ﷺ that upon being hit by the pebbles, the sheep entered the fort and continued straight to their

owner.

The fortunate Abyssinian subsequently dressed into his armour and stood amongst the Mujaahideen with a sword in hand prepared to fight-fighting valiantly until becoming shaheed. When Rasoolullah ﷺ was told of his martyrdom, he replied, "Although his *amal* (good deeds) were less, the reward he shall receive for it shall be great."

He then instructed for his body to be brought to the tent, and after it was done so, stood by his head-side and gave the following glad tidings, "Allah ﷻ has further beautified his body and has made it fragrant. He shall be given two *hoors* in Jannah."

Hadrat Aswad Raa'ee ؓ had never performed a salaah, kept fast, given zakaat or performed Hajj - the only thing he had ever done was become a mu'min and make jihad, and it is because of this that Allah ﷻ had rewarded him in this manner. (*Madaarij, Vol. 2, Pg. 240*)

Headquarters of the Muslim army The Prophet ﷺ had already known that the Gatfaan tribe shall assist the Jews of Khaibar and strategically placed his army's headquarters at Rajceh (a place between Khaibar and Gatfaan). It was from this very base that the Muslims would march from to attack the forts of Khaibar, while their provisions of war, tents and women all remained inside. (*Madaarij, Vol. 2, Pg. 239*)

The forts after Naa'im were easily conquered, save the fort of Qamoos, where the Jewish forces were concentrated under the leadership of Murahhab, the fiercest Jewish soldier. There had been great hardship in conquering the fort for it being heavily protected, and for some days attempts to capture it proved unsuccessful. On the first, Rasoolullah ﷺ sent Hadrat Abu Bakr ؓ with a battalion of soldiers to conquer it, who attacked bravely yet were later driven away by the Jews firing arrows towards them from the ramp of the fort. On the second day Rasoolullah ﷺ sent Hadrat Umar ؓ who, after fighting tenaciously, was also unsuccessful in conquering it. How could they when the title of Faatih Khaibar (the Conqueror of Khaibar) was predestined for Hadrat Ali ؓ? Thus, the Holy Prophet ﷺ said,

لَأُعْطِيَنَّ الرِّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ
وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ
لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا

"Tomorrow, I will give the flag to the individual whom Allah ﷻ shall make victorious. He is the one who loves Allah ﷻ and His Rasool ﷺ and is also the beloved of Allah ﷻ and His Rasool ﷺ." (The narrator of the hadith then states) The people spent the entire night anxiously in wait to see the person whom the flag shall be given to.

(Bukhari Sharif, Vol. 2, Pg. 605)

In the morning the Companions presented themselves in the court of Rasoolullah ﷺ, each desiring to be that very person, for he was assured of the following,

- ❖ He is the true lover of Allah ﷻ and His Messenger ﷺ,
- ❖ he was also the beloved of them,
- ❖ and Khaibar shall be conquered by him.

Hadrat Umar ﷻ narrates, "On this day I yearned for the flag to be given to me" and, "Never in my life did I wish to command a battalion as much as I did on that day." It can be gathered from the narration of Hadrat Sa'ad ﷻ that it had also been the desire of the other Sahaabah Kiraam ﷻ to be given the flag. (Muslim Sharif, Vol. 2, Pg. 278-9)

In the morning however, they were asked by Rasoolullah ﷺ as to where Hadrat Ali ﷻ was, and replied that he had an eye-sore. He then sent a message to call him. When Hadrat Ali ﷻ arrived, Rasoolullah ﷺ placed his blessed saliva upon the Sahaabi's eye which caused him to immediately recover from the aching - as if he had never endured it before. The Holy Prophet ﷺ then granted the flag (prepared from a black sheet belonging to Hadrat Aisha ﷻ) to Hadrat Ali ﷻ. (Zarqaani, Vol. 2, Pg. 222)

He then said the following,

“O Ali عليه السلام! Go to the Jews peacefully and invite them towards Islam. Tell them that after accepting it, certain rights of Allah ﷻ become compulsory on them. By Allah ﷻ! If even one person accepts Islam due to your propagation, its excellence is far greater for you than the accumulation of red camels.” (Bukhari Sharif, Vol. 2, Pg. 605)

Fighting between Hadrat Ali and Murahhab Hadrat Ali عليه السلام came to the Fort of Qamoos and invited the Jews towards Islam, which caused them to respond by firing arrows and throwing stones at him. Murahhab, the commander of the fort wearing a helmet made of stone, then arrogantly stepped forward for combat whilst saying the following,

قَدْ عَلِمْتُ خَيْرُ أُنَى مُرَحَّبٍ

شَاكِي السَّلَاحِ بَطْلٌ مُرَحَّبٍ

“Khaibar knows very well that I am Murahhab. I'm heavily armoured, very brave and experienced.”

In reply to this Hadrat Ali عليه السلام said,

أَنَا الَّذِي سَمَّيْنِي أُمِّي حَيْدَرَهُ

كَلَيْتَ غَابَاتٍ كَرِيرِ الْمُنْظَرَةِ

“I am the very person given the title of ‘Haidar’ (Lion) from my mother, and I am more fearful than a wild lion.”

Murahhab very obnoxiously then stepped close to Hadrat Ali عليه السلام and swung his sword at him. The Lion of Allah, Hadrat Ali عليه السلام, managed to block his swing and thereafter swung at Murahhab's head with ‘Zulfikaar’ (the sword once given to him by Rasoolullah ﷺ). Zulfikaar sliced through his head until it reached his teeth, and with this strike he fell to the ground, dead. (Muslim Sharif, Vol. 2, Pg. 115 & 278)

Seeing the corpse of Murahhab reaching the ground, the entire Jewish army then rushed to attack Hadrat Ali عليه السلام. Nevertheless, he was able to defend himself by the sways of ‘Zulfikaar’ and caused an upheaval in

the ranks of the Jews. The sword severed many of their renowned fighters including Murahhab, Haarith, Usair, Aamir, etc, and it was also in this confrontation that Hadrat Ali's ﷺ shield was cut and fell to the ground. He then came near the gate of the famous fort, uprooted it and used its door as a shield against the attack of swords from them - a gate so heavy that 40 people could not carry it. (*Zarqaani, Vol. 2, Pg. 230*)

After a vicious battle he was finally able to capture the Fort of Qamoos and confirmed the prophetic prediction to be true, that 'I shall give this flag to the person who shall conquer it, has love for Allah ﷻ and His Rasool ﷺ, and is their beloved.'

Indeed Hadrat Ali ﷺ was the beloved of Allah ﷻ and His Rasool ﷺ, and possessed great love for them; until Qiyaamah he will furthermore hold the unique title of 'Conqueror of Khaibar'. This was the very battle though which the entire military strength of the Jews in the Arabian Peninsula was subdued and so were the Muslims able to escape the deception of the Jews and Mushriks after it. The path to further conquests of Islam was now clear, and the Conquest of Makkah subsequently occurred after this victory. It is an undisputable fact that the 'Conqueror of Khaibar' was one of the most effective people in the victories of Islamic Conquests.

Nevertheless, Khaibar's fort of Qamoos was conquered after a siege of 20 days. In this battle, 93 Jews were killed while 15 Muslims were made shaheed. (*Zarqaani, Vol. 2, Pg. 228*)

The arrangement of Khaibar After the Conquest of Makkah, the land of Khaibar came into the control of the Muslims and the Holy Prophet ﷺ wanted to exile the Jews from Khaibar just as how the Banu Nadeer were banished. They however requested, "Please, do not banish us from Khaibar and allow us to use its land. We promise to grant you half of what we produce from it", the Prophet ﷺ thereafter accepted their plea and allowed them to remain. When the season of harvest would arrive he would send Hadrat Abdullah bin Rawaaha ﷺ to the area and order him to divide the crops into two equal divisions, with the Jews being given the option of keeping the share they desired. Amazed at Rasoolullah's ﷺ fairness, they exclaimed, "The world exists because of

such justice.” (*Futoohul-Buldaan* by Bilaazri, Pg. 27)

Hadrat Abdullah bin Umar ؓ narrates, “After Khaibar was conquered, Rasoolullah ﷺ made the following demands for a truce to take place. The Jews were to hand over their gold, silver and weapons to the Muslims while keeping all that their animals could carry. A strict condition of this settlement was that they were not to hide anything from the Muslims. The Jews however, were deceitful after accepting this condition and hid the leather bag of gold belonging to Hayy bin Akhtab (which he had carried when the Banu Nadeer were being expelled from Madina). When the believers asked as to what had happened to it, they replied, “The gold was all used as battle expenses”, and Allah ﷻ thereafter sent wahi to Rasoolullah ﷺ informing him of the bag’s location. The Holy Prophet ﷺ then killed Kanaanah bin Abul-Haqeeq in *qasaas* for the killing of Hadrat Mahmood bin Maslamah ؓ, while the wives of Kanaanah bin Abul-Haqeeq were taken as prisoners. (*Madaarij*, Vol. 2, Pg. 245 & *Abu Dawood Sharif*, Vol. 2, Pg. 424)

Nikaah of Hadrat Safiya Amongst the prisoners taken was Sayyidah Bibi Safiya ؓ, the daughter of the chief of the Banu Nadeer, Hayy bin Akhtab. Her husband, Kanaanah bin Abul-Haqeeq, was also one of its leaders. When the prisoners were gathered together, Hadrat Dahya Kalbi ؓ requested the Holy Prophet ﷺ to grant one of them as a slave-girl to him, and was given the ability to choose whom he had wanted. The Sahaabi chose Sayyidah Safiya ؓ when some of the Sahaabah submitted,

أَعْطَيْتَ دَحِيَّةَ صَفِيَّةَ بِنْتِ حَيٍّ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ

لَا تَصْلَحُ إِلَّا لَكَ

“O Prophet of Allah ﷺ! You have granted Dahya Safiya, a noble from the tribes of Quraizah and Nadeer. There is no one more appropriate for her than you.”

(*Abu Dawood Sharif*, Vol. 2, Pg. 420)

Hearing this, the Holy Prophet ﷺ called both Hadrat Dahya Kalbi ؓ and Safiya ؓ and said, “O Dahya! Choose any other slave girl except

her." He thereafter freed Hadrat Safiya ؓ and later married her, later giving a waleemah to the Sahaabah which included a dish consisting of dates, ghee and cheese. (*Bukhari Sharif, Vol. 1, Pg. 298, Vol. 2, Pg. 761 & Muslim Sharif, Vol. 1, Pg. 458*)

Rasoolullah is poisoned Rasoolullah ؐ remained in Khaibar for a few days subsequent to it being conquered. There existed a general environment of peace and the Jews were treated exceptionally well. The wife of the Jew Salaam bin Mushkam however, Zainab, invited Rasoolullah ؐ to a meal consisting of meat which she had poisoned, demonstrating the malice the Jews possessed. After he had eaten a morsel, the meat was ordered by Allah ؑ to say to the Prophet ؐ that it had been poisoned and Rasoolullah ؐ consequently pulled his hand away from it, while the Sahaabi named Hadrat Basheer bin Baraa ؓ had unfortunately eaten much and became shaheed as a result. The Prophet ؐ had also endured the hardships of the poison from the morsel that he had consumed for the remainder of his life. After the Jews were questioned regarding the poisoning, they said, "We'd deliberately poisoned your food in order to decide whether you are a true prophet or an imposter. You're a true prophet for it not killing you, and if you were an imposter it would've killed and saved us from you." Rasoolullah ؐ had never avenged anything done personally against him but did kill Zainab in qasaas of Hadrat Basheer bin Baraa ؓ becoming shaheed from the poisoning. (*Bukhari Sharif, Vol. 2, Pg. 242 & Madaarij, Vol. 2, Pg. 251*)

Hadrat Jafar returns from Habsha Immediately after the victory of Khaibar, Hadrat Jafar ؓ (the brother of Hadrat Ali ؓ who had made hijrat from Makkah to Habsha) together with other immigrants, returned to the Holy Prophet ؐ. When Rasoolullah ؐ saw him he kissed Hadrat Jafar ؓ on his forehead as a demonstration of love towards him and said, "I cannot say what gives me more pleasure - the conquering of Khaibar or the arrival of Jafar ؓ." (*Zarqaani, Vol. 2, Pg. 246*)

He granted these Muhaajireen the title of Saahibul-Hijratain (the People of two Hijrats) for performing hijrat from Makkah to Habsha and then again from Habsha to Madina, also granting them an equal

share of the war-booty from Khaibar though they did not partake in fighting with the Mujaahideen.

Masaa'il (Laws of Shariah) announced at Khaibar Rasoolullah ﷺ proclaimed the following *fiqhi masaa'il* at the Battle of Khaibar,

- ① All encaged birds were made haraam,
- ② as well as all carnivorous animals,
- ③ and so were the donkey and mule.
- ④ The Holy Prophet ﷺ ordered that all gold sold in exchange of gold and all silver sold in exchange of silver should be in equal amounts. Any increase or decrease in the gold or silver by either the buyer or seller will be classified as *riba* (interest) which is haraam.
- ⑤ Until now a person was allowed to have intercourse with his slave-girl the moment she is bought. Now though, *istibraa* was put in order (if the slave-girl was pregnant, intercourse could only be performed after she gives birth. If she was not pregnant, the owner may only have intercourse with her subsequent to one month after she had been bought). Muta' marriages were also made haraam in this battle. (Zarqaani, Vol. 2, Pg. 233-8)

Battle of Waadil-Quraa Following the Battle of Khaibar, Rasoolullah ﷺ proceeded to Waadil-Quraa (a valley between Timaa and Fidak) where there were some Jewish settlements. He did not come with the intention of fighting, though the Jews began to fire arrows at him in want of combat, resulting in Hadrat Madd'am ؓ, a slave of the Prophet ﷺ, being hit by one of the arrows and becoming shaheed. The Holy Prophet ﷺ invited these Jews towards Islam yet was only answered by swords and spears. They had even formed battle-lines to fight the Muslims, who unwillingly met their challenge. For days, the Holy Prophet ﷺ invited them to Islam yet they chose not to accept it and continued fighting. The believers finally gained victory, with an amount of 10 Jews being killed, and an agreement like that of Khaibar's

was thereafter reached with them (i.e. half of their crops produced be sent to Madina).

When the Jews of Timaa heard of the condition of the Jews of Khaibar and Waadil-Quraa, they also chose to pay *jizya* (tax) to the Holy Prophet ﷺ and made a settlement with him. The Prophet ﷺ spent 4 days in Waadil-Quraa. (*Madaarij, Vol. 2, Pg. 262 & Zarqaani, Vol. 2, Pg. 248*)

Truce of Fidak After hearing of the settlement made with the Jews of Khaibar and Waadil-Quraa, the Jews of Fidak also sent a messenger to Rasoolullah ﷺ requesting an agreement to be reached with him, consisting of the same conditions made with the two previous groups. He accepted their truce and signed an agreement with them, and as they provoked no fighting against the Muslims, no army was sent in combat. It was due to no Mujaahideen being sent here to fight, that Fidak came into the personal property of the Holy Prophet ﷺ, while Khaibar and Waadil-Quraa came into the property of the Mujaahideen. (*Zarqaani, Vol. 2, Pg. 248*)

Umratul-Qadaa The signed Treaty of Hudaibiyah had a clause stating that in the following year, Rasoolullah ﷺ shall be allowed to perform Umra and stay in Makkah for a period of three days. Accordingly, he set out for Umra in Zul-Qaadah 7 AH and announced, "All those who were with me last year at the Treaty of Hudaibiyah should accompany me for Umra", and thus, all Sahaabah present in Madina accompanied the Holy Prophet ﷺ to Makkah.

Rasoolullah ﷺ was also prepared for fighting as he did not trust the Kuffaar of Makkah to be true to their promise in the agreement. Before leaving he appointed Hadrat Abu Rahm Ghifaari ؓ as the governor of Madina and thereafter departed for Umra accompanied by 2,000 Muslims. Of this assembly only 100 were on horseback, and camels for qurbaani were also taken with. When the Kuffaar heard that Rasoolullah ﷺ was approaching Makkah armed and fully prepared for battle, they became extremely afraid and dispatched some of their people towards a place called Maruz-Zahraan to investigate. This group met Hadrat Muhammad bin Maslamah ؓ and were convinced by him that Rasoolullah ﷺ shall enter Makkah unarmed - in accordance to the Treaty of Hudaibiyah.

Thus when Rasoolullah ﷺ reached Yaa-Hajj (8 miles from Makkah), he gathered all the weapons and appointed some of the Sahaabah under the leadership of Hadrat Basheer bin Sa'ad ؓ to guard them, thereafter beginning to recite 'Labbayk' with the rest of the Sahaabah and proceeding towards Makkah. Hadrat Abdullah bin Rawaaha ؓ, the poet of the Holy Prophet's ﷺ court, loudly and passionately said the following couplet after their entry into the city,

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ
الْيَوْمَ نَضْرِبُكُمْ عَلَى تَرْيَلِهِ

"O sons of Kuffaar! Move from the way. If today you shall stop us from entering, we shall surely use our swords against you."

ضَرْبًا يَزِيلُ الْهَامَ عَنْ مَقِيلِهِ
وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

"We will attack you with them so severely that it will separate the centre of your dreams from your heads, also making a person to forget his friend."

Hadrat Umar ؓ stopped him and said, "Abdullah ؓ! How can you recite poetry in front of Rasoolullah ﷺ and the Haram of Allah ﷻ?" The Prophet ﷺ, in turn, stopped Hadrat Umar ؓ and said, "Umar ؓ, let him be. This poetry is far more detrimental to the Quraish than any amount of arrows fired against them." (Shamaail-Tirmidhi, Pg. 17 & Zarqaani, Vol. 2, Pg. 255-7)

When Rasoolullah ﷺ entered the precincts of the Ka'ba, some Kuffaar left for the mountains in jealousy, unable to see this sight. Some of the other disbelievers gathered in Darun-Nadwah (Conference Hall), saw the Muslims passionately performing tawaaf and said amongst themselves, "What kind of tawaaf can these Muslims perform? They're hungry and sick from the air of Madina." Subsequently, when the Prophet ﷺ reached the haram, he made *idtibaah* and said, "Allah ﷻ shall send His mercy upon the person that demonstrates his strength before these Kuffaar." He and the Sahaabah then performed the first three tawaafs strutting and exhibiting their strength - a practice called *ramal*

in Arabic, and one which remains until today and shall remain until Qiyaamah. Consequently, a person is commanded to perform the first three tawaafs in ramal. (Bukhari Sharif, Vol. 1, Pg. 218)

The daughter of Hadrat Hamza After three days, the Kuffaar chiefs approached Hadrat Ali ؓ and said, "The agreement is complete. You should now leave Makkah." He then came to Rasoolullah ﷺ and told him the message of the Kuffaar, which prompted him to immediately leave the city. Whilst doing so, Amaarah (a young daughter of Hadrat Hamza ؓ), ran after Rasoolullah ﷺ saying, "Uncle, uncle." This needy and destitute child was left behind in Makkah after Hadrat Hamza ؓ was made shaheed in the Battle of Uhud, and Rasoolullah ﷺ began to remember his beloved uncle through her callings. She was referring to him as 'uncle' and not 'cousin', as Sayyiduna Muhammad ﷺ and Hadrat Hamza ؓ were foster brothers by both drinking the milk of Hadrat Thuwaiba ؓ. After coming close to the Holy Prophet ﷺ and his Sahaabah, Hadrat Ali ؓ stepped towards her and lifted her from the ground; yet there were two other individuals wanting to take her in their care. Hadrat Ali ؓ said to Rasoolullah ﷺ, "This is my cousin and I was the first to take her from the ground. She should therefore be entrusted to me to be taken care of." Hadrat Jafar ؓ then said, "O Prophet of Allah ﷺ! She is my cousin as well, and my wife is her maternal aunt - I'm more deserving than anyone else to take her in my care." The third claimant was Hadrat Zaid bin Haaritha ؓ, who said, "Ya Rasoolallah ﷺ! Amaarah is the daughter of my fellow muslim brother, Hadrat Hamza ؓ. I shall therefore be responsible for her upbringing." Upon making their respective claims, the Prophet ﷺ then made the following decision, "A maternal aunt is equal to a mother. Thus, Amaarah should be given in Hadrat Jafar's ؓ care", and to please the others, then said to each of them,

To Hadrat Ali ؓ - "You are from me and I am from you."

To Hadrat Jafar ؓ - "You resemble me in character and appearance."

To Zaid bin Haaritha ؓ - "You are my brother and moola (freed slave)."

(Bukhari Sharif, Vol. 2, Pg. 610)

Nikaah to Sayyidah Maimoonah The Holy Prophet ﷺ wed Sayyidah Maimoonah ؓ during this journey of Umratul-Qadaa. She was the sister of Umme Fazl ؓ (the wife of Hadrat Abbas ؓ) and was granted the honour of being a wife of Rasoolullah ﷺ after returning from Umratul-Qadaa at a place called Sarif. Incidentally, this is also the area where Sayyidah Maimoonah ؓ passed away 44 years later and lies buried. The year of her death, according to the accepted opinion, was 51 AH. A detailed biography of her shall be given in chapter of the *Ummahaatul-Mu'mineen* ؓ of this book. Insha-Allah.

CHAPTER THIRTEEN

EIGHT YEAR AFTER HIJRAT

Events of significance in the life of Rasoolullah ﷺ had also occurred in this year. We present a few in the pages that follow.

Battle of Muta Muta (an area of Syria) is where a major battle between the Muslims and Kaafirs had taken place during 8 AH. An inadequate amount of 3,000 Muslims were to face a formidable army of 100,000 Kuffaar, yet despite all this, they fought so bravely that this battle was forever etched in Islamic History as a demonstration of the Sahaabah Kiraam's ﷺ spirit of sacrifice for Islam. It was also in this confrontation that many distinguished Companions became shaheed.

Reason for this battle Rasoolullah ﷺ had sent Hadrat Haarith bin Umair ﷺ with a letter addressed to either the king of Busra or 'Qaisar' of Rome. On his way, Sharjeel bin Amr Ghisaani (the king of Balqaa), who used to pay tributes to the Roman Empire, caught this messenger of the Prophet ﷺ, tied him up with string and whipped him to death. Rasoolullah ﷺ was very grieved by this. He thereafter gathered an army of 3,000 muslims, gave a white flag in the hands of Hadrat Zaid bin Haarith ﷺ while making him commander as well, and said to the army, "If Zaid bin Haarith ﷺ becomes shaheed, then Jafar ﷺ should assume command of this army. If he becomes shaheed, his place should be taken by Abdullah bin Rawaaha ﷺ, and if Abdullah bin Rawaaha ﷺ finally becomes shaheed, then whoever the army chooses to lead them shall be commander."

Rasoolullah ﷺ himself went to a place called Thaniyatul-Wadaa' to bid his army farewell and instructed the leader of this army to go to where

Hadrat Haarith bin Umair ؓ was made shaheed and invite the Kuffaar there towards Islam, saying, "If they accept Islam, then they're your brothers, but if they don't then ask for help from Allah ﷻ and make jihad against them." As the army left, the remaining Muslims very loudly made dua that they be brought back to Madina safely and successfully.

When the army had traveled some distance from Madina, they received a message that the 'Qaisar' of Rome himself, together with 100,000 soldiers, have pitched up camp at Balqaa. After receiving this information, Hadrat Zaid bin Haarith ؓ (the commander of the Muslim army) ordered his troops to set up camp where they were. He then thought of informing Rasoolullah ﷺ of this and await for his order, when Hadrat Abdullah bin Rawaaha ؓ said to him, "Our intention is victory. We do not desire war-booty, but shahaadat." Upon hearing this, every Mujaahid began to exhibit their yearning for shahaadat by saying,

بڑھتے چلو مجاہدو • بڑھتے چلو مجاہدو

"Move Forward Mujaahideen! Move Forward Mujaahideen!"

In this manner they reached the area of Muta, where they saw that, indeed, a massive, well prepared and armoured army was in wait for them. What were 3,000 against 100,000 well-armed and prepared soldiers of Rome? Nevertheless, the Muslims placed their trust solely in Allah ﷻ and stood up bravely to fight against the Kuffaar.

The battle begins First, Hadrat Zaid bin Haarith ؓ stepped forward from the ranks and invited the Kuffaar towards Islam. They rejected his invitation and began to fire arrows at him. When this was seen by the Muslims, they began to form their battle-lines to fight them. Hadrat Zaid bin Haarith ؓ jumped off his horse and hurled himself into the Kuffaar soldiers. Though he fought bravely, it was, however, insufficient against the repeated attacks of a 100,000-strong army; until alas, Hadrat Zaid bin Haarith ؓ was made shaheed in this battle. Immediately afterwards, the flag of Islam came into the hands of Hadrat Jafar ؓ. No sooner was he able to take it did a Roman mushrik suddenly strike him with a sword - a strike so great that it separated Hadrat Jafar's ؓ body into two pieces, making him shaheed as well. Thus, it was now the turn of Hadrat Abdullah bin Rawaaha ؓ to take command of this

army. As he took the flag of Islam into his hand, he was given a bone with meat on it to eat by his cousin (as he'd not eaten or drunk anything before) and was surrounded by the Kuffaar the moment he had placed it in his hand. He immediately threw the bone away to rush towards the disbelievers and deliver them to Jahannam, yet unfortunately, the Companion was also destined to become a shaheed in this battle and eventually did after fighting very ferociously. (*Bukhari Sharif, Vol. 2, Pg. 611 & Zarqaani, Vol. 2, Pg. 271-4*)

Then, on the agreement of the soldiers, Hadrat Khalid bin Waleed رضي الله عنه became the flag-bearer of Islam and commander of this army, and in this role, he magnificently displayed the prowess that he possessed in warfare - courageously fighting against the Kuffaar and breaking a number of swords in the process. It was due to this forward attack by Hadrat Khalid bin Waleed رضي الله عنه that the Muslims were able to escape the clutches of the Kuffaar in this battle. (*Bukhari Sharif, Vol. 2, Pg. 611*)

The 12 respected Sahaabah made shaheed in this battle are listed below,

- | | |
|-----------------------------------------------------------|----------------------------------------------------------|
| ✽ Hadrat Zaid bin Haarith <small>رضي الله عنه</small> | ✽ Hadrat Haarith bin Nu'maan <small>رضي الله عنه</small> |
| ✽ Hadrat Jafar bin Abu Talib <small>رضي الله عنه</small> | ✽ Hadrat Saraaqah bin Umar <small>رضي الله عنه</small> |
| ✽ Hadrat Abdullah bin Rawaaha <small>رضي الله عنه</small> | ✽ Hadrat Abu Kulaib bin Umar <small>رضي الله عنه</small> |
| ✽ Hadrat Mas'ood bin Aus <small>رضي الله عنه</small> | ✽ Hadrat Jabir bin Umar <small>رضي الله عنه</small> |
| ✽ Hadrat Wahab bin Sa'ad <small>رضي الله عنه</small> | ✽ Hadrat Umar bin Sa'ad <small>رضي الله عنه</small> |
| ✽ Hadrat Ubaad bin Qais <small>رضي الله عنه</small> | ✽ Hadrat Hubajah Dabbi <small>رضي الله عنه</small> |

(*Zarqaani, Vol. 2, Pg. 273*)

The Muslim army had killed a number of Kuffaar and were also able to acquire some war-booty; safely returning to Madina afterwards.

Mu'jiza of the vision of the Prophet Though he was in Madina, the Prophet ﷺ was able to witness the Battle of Muta as it ensued - the veils

of distance being removed for him to see it in its entirety. It is due to this that he gave news of the shahaadats of Hadrat Zaid, Jafar and Abdullah bin Rawaaha ؓ well before any message from the battlefield could reach the city. He very sadly said to a concentrated gathering of the Sahaabah, "Zaid ؓ had taken the flag but was made shaheed, and it was then given to Hadrat Abdullah ؓ who also become shaheed. The flag has now been taken by 'a Sword from the Swords of Allah ﷻ' (Hadrat Khalid bin Waleed ؓ)" Tears were flowing from Rasoolullah's ﷺ eyes while giving this news to the Sahaabah. (*Bukhari Sharif, Vol. 2, Pg. 611*)

Hadrat Moosa bin Aqbaa ؓ narrates in his book, 'Maghaazi', that when Hadrat Ya'laa bin Umayya ؓ came to the Prophet ﷺ with news regarding the Battle of Muta, he was asked by him, "Are you going to tell me what has happened, or shall I tell you?" He replied, "Ya Rasoolullah ﷺ! Please continue." When the Holy Prophet ﷺ completed informing him of the entire battle, Hadrat Ya'laa ؓ said, "I swear that Allah ﷻ has sent you with the truth! You've not left out a single detail of it." (*Zarqaani, Vol. 2, Pg. 276*)

Sayyidah Asmaa bint Umais ؓ, the wife of Hadrat Jafar Shaheed ؓ, narrates, "After I had given a bath to my children, oiled their hair and kneaded dough to make bread for them, the Prophet ﷺ entered my home and said, "Bring the children of Jafar ؓ to me." When they came before him, Rasoolullah ﷺ began to smell and kiss them while a steady flow of tears ran from his eyes. I'd asked if there was any news from Jafar ؓ and his companions, and he replied, "Yes, today they have become shaheed." I was emotional upon hearing this and my home later became full with womenfolk. Rasoolullah ﷺ returned to his abode and said to his blessed wives, "Prepare food for the family of Jafar ؓ." (*Zarqaani, Vol. 2, Pg. 277*)

When Hadrat Khalid bin Waleed ؓ and the rest of the Muslim army neared Madina, Rasoolullah ﷺ rode a horse and went out to greet them, followed by the children and Muslims of Madina to welcome back the Mujaahideen of Islam. On this occasion, Hadrat Hassan bin Thaabit ؓ recited a *marsiya* for the Martyrs of Muta which caused all those listening to break into tears. (*Zarqaani, Vol. 2, Pg. 677*)

During this battle, the two arms of Hadrat Jafar ؓ were cut off. Regarding this, Sayyiduna Rasoolullah ﷺ said, "Allah ﷻ has given Jafar ؓ two wings in Jannah in compensation for his arms. With these wings, he may fly to wherever he wishes to go within." (Zarqaani, Vol. 2, Pg. 274)

It is for this reason that Hadrat Umar ؓ would greet Hadrat Jafar's ؓ son, Hadrat Abdullah ؓ, in the following manner,

السلام عليك يا ابن ذى الجناحين

"Peace be upon you, O son of the possessor of two wings."

(Bukhari Sharif, Vol. 2, Pg. 611)

After the Battle of Muta and before the Conquest of Makkah, many groups of Companions were sent by Rasoolullah ﷺ to resist attacks made by the Kuffar in different areas, and in some cases, fighting had also taken place. Detailed explanations of these may be found in the Books 'Zarqaani ala-Mawaahib', 'Madaarijun-Nubuwwah' etc. Some of the names of the saraaya are; Zaatus-Salaasil, Sariyatul-Khabt, Sariyah Abu Qathaadah (Najd) and Sariyah Abu Qathaadah (Dam). The most famous of these is Sariyatul-Khabt, the explanation of which follows.

Sariyatul-Khabt Imam Bukhari ؓ lists this sariyah as 'Ghazwah Seeful-Bahr'. In Rajab 8 AH, the Holy Prophet ﷺ had sent an army of 300 Sahaabah with Hadrat Abu Ubaidah Jarraah ؓ as its *ameer* to the sea coast in order to monitor the mischief of the Kuffaar from the Juhainah tribe. There was such a great shortage of food in this expedition that the leader would ration just a single date to each of the soldiers daily. However, even this did not last very long, and after it was depleted the soldiers began to eat the leaves of trees in hunger. It was due to this that the Historians have generally named this sariyah as 'Jaishul-Khabt' or 'Sariyatul-Khabt', as *khabt* in Arabic means 'leaves of a tree'. The Mujaahideen had eaten these to save their lives. Hence, it was appropriate to name the sariyah as this.

An extraordinary fish Hadrat Jabir ؓ narrates, "We spent

approximately one month on this journey and after beginning to eat the leaves of trees, Allah ﷻ granted us sustenance in the form of a fish as huge as a mountain which was thrown ashore by the waves of the sea. As a result, 300 Sahaabah ate from it in a period of 18 days and wiped its fat on their bodies, leaving for Madina afterwards while carrying pieces of meat from it. Upon reaching the city, we immediately proceeded to the Prophet ﷺ and informed him of this incident. Hearing our story, he replied, "This was sustenance provided by Allah ﷻ for you." He then asked for some of the fish and ate from it. This fish was so immense that Hadrat Abu Ubaidah ؓ, the leader of the army, took two of its ribs and fixed it into the ground - making it stand upright to form an arch which was later easily passed through by a camel!" (Bukhari Sharif, Vol. 2, Pg. 625 & Zarqaani, Vol. 2, Pg. 280)

THE CONQUEST OF MAKKAH

(Ramadaan 8 AH - corresponding to January 630 AD)

Approximately eight years ago Rasoolullah ﷺ was forced to leave Makkah, the city of his birth. 8 AH however, proved to be the year in which he re-entered Makkah complete with the glory of an exceptional victor.

There is a possibility of the question arising in the minds of the readers, that if the Treaty of Hudaibiyah had stated that there shall be no fighting between the Muslims and Kuffaar, why then did Rasoolullah ﷺ, just two years after this, enter Makkah armed with an army?

The answer to this is simple: it was not the treachery and unfaithfulness of the Prophet ﷺ, but of the Kuffaar of Makkah to the Treaty which caused Rasoolullah ﷺ to prepare an army to enter the city.

The treachery of the Kuffaar of Makkah You have read that one of the conditions of the Treaty of Hudaibiyah had stated that any other tribe who wished to associate with either the Quraish or Rasoolullah ﷺ were free to do so.

Hence, the Banu Bakr pledged their allegiance to the Quraish, whilst the Banu Khaza'ah did so to the Holy Prophet ﷺ. These two tribes lived close to Makkah but had harboured extreme hatred for one another for a

long period of time.

Following the Treaty of Hudaibiyah, there had been no fighting with the Quraish and their supporting tribes against the Muslims, yet during this period, the Banu Bakr suddenly attacked the Banu Khaza'ah in seeking revenge for their past grievances with them supported by their haleef, the Quraish. Various leaders and chiefs of the latter had taken part in this attack (such as Ikramah bin Abu Jahl, Safwaan bin Umayya Suhail bin Amr, etc.) and very mercilessly killed people of the Banu Khaza'ah in an attack which was something they were not prepared for. Thus, in saving their lives, they ran to the protection and safety of the Haram of the Ka'ba which caused the Banu Bakr to refrain from their attack. Their chief however, Naufal, could not contain his want of revenge and began to slay the tribe while in the Haram of the Ka'ba, exhorting his people to do the same and saying, "We'll never have a more better opportunity than this." At the instruction of their chief, the Banu Bakr now also participated in killing the Banu Khaza'ah regardless of them being present in the Haram, and the Quraish further joined to be part of this unforgiving massacre. (*Zarqaani, Vol. 2, Pg. 289*)

As previously mentioned, the Banu Khaza'ah were the haleefs of Rasoolullah ﷺ. Thus, by attacking the haleef of Rasoolullah ﷺ, the Quraish were attacking Rasoolullah ﷺ himself, and as a result, breaking an agreement of the Treaty of Hudaibiyah. A total of 23 members of the Banu Khaza'ah were killed in this attack.

After this, Amr bin Salim Khazaa'i (the leader of the Banu Khaza'ah), with a delegation of 40 other people, proceeded to Madina in seeking help and assistance. Thus began the preface to the Conquest of Makkah.

Assistance from the King of Madina, Muhammad Mustafa ﷺ
Sayyidah Bibi Maimoonah ﷺ narrates, "Once at night, while Rasoolullah ﷺ was performing wudhu in the house, he suddenly began to say very loudly, "Labbayk, labbayk (I am present for you)", as well as the following three times very loudly, "You have been helped." After finishing his ablution, he then proceeded to the main area of his house. I asked, "O Prophet of Allah ﷺ! Who were you talking to?" He

answered, "Maimoonah, something dreadful has happened. The Banu Khaza'ah, my haleef, was suddenly attacked by both the Banu Bakr and Kuffaar of the Quraish, and in this state of helplessness, they called out for help to me. I had heard their plea and answered back to them." Sayyidah Maimoonah ؓ states that three days after this incident, Rasoolullah ﷺ went to Masjidun-Nabawee to lead Fajr salaah. Upon completing it, the Banu Khaza'ah had arrived and began to relate the oppression that they had faced. Sayyiduna Rasoolullah ﷺ, as well as his Sahaabah ؓ, listened very attentively as they said,

يَا رَبِّ إِنِّي نَاشِدُ مُحَمَّدًا

حَلَفَ آبَاؤُنَا وَآبَاؤُهُ الْاِتِّلَادَ

"O Allah ﷻ! We remind Muhammad of the agreement that was instituted by our forefathers between us."

فَانصُرْ هَذَاكَ اللَّهُ نَصْرًا اَبَدًا

وَادْعُ عِبَادَ اللَّهِ يَا تَوْمِدًا

"May Allah ﷻ keep you on the path of salvation always; Please help us and call other servants of Allah ﷻ to do so."

فِيهِمْ رَسُولُ اللَّهِ قَدْ تَحَرَّدَا

إِنْ سِيَمَ خَسَفًا وَجْهَهُ تَرَبَّدَا

"An angry Prophet of Allah is amongst the people who shall help, and if he recieves any dishonour, his countenance shall be changed."

هُمْ يَتُونَا بِالْوَتِيرِ هُجْدًا

وَقَتْلُونَا رَكْعًا وَ سُجْدًا

"These people (the Banu Bakr and Quraish) attacked us in a place called Wateer while we were asleep, and killed us heartlessly while we were in ruku and sajdah."

إِنَّ قُرَيْشًا أَخْلَفُوكَ الْمَوْعِدَا

وَنَقَضُوا مِيثَاقَكَ الْمَوْكِدَا

"Indeed the Quraish have been treacherous and have broken the agreement between you and them."

To console them after hearing these stanzas, Rasoolullah ﷺ said, "Don't worry, I am ready to help you." (*Zarqaani, Vol. 2, Pg. 290*)

The Holy Prophet's desire for peace He then sent a message to the Quraish presenting three conditions to them, of which they were to accept any one of. They were as follows,

- ① Pay the blood-money of those killed of the Banu Khaza'ah,
- ② Cease protecting the Banu Bakr,
- ③ Or announce that the Treaty of Hudaibiyah was broken.

When these conditions were placed before the Quraish, Qurtah bin Abd Amr said as their representative, "We don't accept the first two conditions but agree with the third - so we'll announce that the Treaty of Hudaibiyah has been broken." After the messenger had left however, the Quraish felt remorse with this stance, and some chiefs then approached Abu Sufyaan saying, "If this matter isn't solved, know that Muhammad will definitely attack us." He replied, "My wife, Hind, saw a dream in which a river of blood flowed from a place called Hajoon to a place called Khandma and suddenly disappeared." Interpreting this dream to be very bad luck, the Quraish became anxious and afraid, and implored Abu Sufyaan to go to Madina and renew the Treaty of Hudaibiyah.

Attempt of Abu Sufyaan Thus, he hastily set off for Madina and firstly went to the house of his daughter (and blessed wife of Rasoolullah ﷺ), Sayyidah Umme Habiba ؓ. As he was about to sit down upon a mat, he saw her rushing to pick it up and prevent him from sitting on it. A mystified Abu Sufyaan asked, "O my daughter! Do you think the mat unworthy for me to sit on, or do you think me unworthy to sit on the mat?" The Mother of the Faithful replied, "This is the mat of Rasoolullah ﷺ and you are an impure mushrik. I cannot bear that you, in your state of being a mushrik, defile this sacred mat of the Holy Prophet ﷺ by sitting

on it.” Abu Sufyaan became embarrassed upon hearing this and miserably left her home. He proceeded to Rasoolullah ﷺ and explained his reason for coming, yet the Prophet ﷺ gave no reply. He then moved towards Hadrat Abu Bakr, Umar and Ali ؓ, who answered him by saying, “We cannot do anything about your predicament.” Sayyidah Fathima ؓ and Imam Hassan ؓ were also present with Hadrat Ali ؓ when Abu Sufyaan had approached him. Seeing them, he humbly submitted, “O Ali ؓ, you are a very merciful person. I’ve come to Madina to accomplish a task and do not wish to leave the city with it incomplete. I need you to mediate between us and Muhammad.” He replied, “Abu Sufyaan! We do not dare interfere with the intention and action of Rasoolullah ﷺ.” Disappointed at his answer, Abu Sufyaan then turned to Sayyidah Fathima Zahra ؓ and said, “If this five-year-old son of yours, Hassan, has to say, ‘I’ve made a truce between these two factions’, he will become known as the leader of the Arabs from today onwards.” Sayyidah Fathima ؓ bluntly answered, “What opinion do children have in such matters?” Thus, Abu Sufyaan finally turned to Hadrat Ali ؓ in one last attempt and said, “This is a very desperate situation. Tell me a way to solve it.” The Sahaabi answered, “I can’t give a positive consultation regarding this. However, you are the leader of the Banu Kanaanah tribe. You should publicly announce to the Muslims that you’ve renewed the Treaty of Hudaibiyah by yourself.” Abu Sufyaan then asked as to whether this announcement shall bring any beneficial result, to which Hadrat Ali ؓ replied, “An agreement cannot be initiated by just one party, but you have no other choice.” Thus, Abu Sufyaan left for Musjidun-Nabawee and loudly announced, “I have...renewed the Treaty of Hudaibiyah.” The Muslims however, did not answer and payed no attention to him.

He then left the city and went back to Makkah, where he was asked concerning what had transpired. After being told of the events, the Quraish asked, “When you had announced that you’d renewed the Treaty of Hudaibiyah, did Muhammad accept it?” He replied, “No.” Thus the Quraish then said, “You’ve accomplished nothing. This is no truce, and we shouldn’t rest peacefully as it’s a signal for war.” (*Zarqaani, Vol. 2, Pg. 292-3*)

Rasoolullah ﷺ thereafter ordered the Sahaabah and his haleef tribes to

prepare themselves for war and instructed Sayyidah Aisha ؓ to arrange his weapons; not telling any tribe or Sahaabi of whom they were going to fight with. This even included Hadrat Abu Bakr Siddique ؓ, who went to Hadrat Aisha's ؓ home, saw her removing the weapons and armoury for war and asked, "Has Rasoolullah ﷺ ordered so?" She replied, "Yes!" Hadrat Abu Bakr ؓ then further asked, "Do you know of where with and with whom he intends fighting with?" She replied, "By Allah ﷻ! I don't know anything!" (Zarqaani, Vol. 2, Pg. 291)

In this manner, Sayyiduna Rasoolullah ﷺ very secretively prepared for war, so that the Kuffaar of Makkah could not know that they were going to be attacked.

The letter of Hadrat Haatib bin Abu Balta'a At this time, a very respected Sahaabi, Hadrat Haatib bin Abu Balta'a ؓ, wrote a letter to the Quraish stating that Rasoolullah ﷺ was preparing for war and that they should be aware of this; then giving it to a woman to take to Makkah. Allah ﷻ has blessed his beloved prophet with *Ilm-e-ghaib* (the knowledge of the unseen), through which he knew of Hadrat Haatib bin Balta'a's ؓ letter, and hence, ordered Hadrat Ali, Zubair and Miqdaad ؓ to proceed to a place called Rauda of Khaakh where they shall find a woman carrying a letter, and to confiscate it. After racing their horses to the area and finding the woman, she refused to hand it over, when Hadrat Ali ؓ replied, "Oath on Allah ﷻ! Rasoolullah ﷺ can never be a liar, and neither are we liars. Hand over the letter to us or else we'll make you naked and search you." This startled the lady who, now forced, then handed over the letter - taking it out from the bun of her hair. When it reached the Holy Prophet ﷺ, he called Hadrat Haatib bin Balta'a ؓ and asked, "Why did you do this?" The Sahaabi replied, "Ya Rasoolallah ﷺ, don't make haste in passing judgement on me! I have not changed my religion nor have I forsaken Islam. My wife and children are still in Makkah and I have no relatives there to look after them - every Muhaajir besides me has a relative there to protect their respective families. The reason for writing this letter was so that the Quraish be obliged to me for alerting them about any attacks. For this, they'd feel sympathy for me and not treat my family members badly. Ya Rasoolallah ﷺ! My imaan is that Allah ﷻ shall grant defeat to the Kuffaar and that my letter will be of no benefit to them." The Prophet ﷺ

heard the justification for his action by him and accepted it. Hadrat Umar ؓ however, amongst other Companions who had also become enraged, saw the letter and infuriatingly said, "Ya Rasoolallah ﷺ! Grant me permission to slay this hypocrite's neck!" Yet the mercy of Rahmatulil-Aalameen could not hold any disregard for his beloved companion, and said, "O Umar ؓ, don't you know that Haatib ؓ fought at Badr, and that Allah ﷻ has said regarding those Mujaahideen: 'Do as you wish, you will not be sentenced for it.'" Thus, Hadrat Umar ؓ humbly submitted with tears in his eyes, saying "اللّٰهُ وَرَسُولُهُ اَعْلَمُ (Allah ﷻ and his Rasool ﷺ know best)." The following verse of the Holy Quran was revealed regarding this very incident,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ
'O believers! take not for friends My and your enemies.'
 (Surah Al-Mumtahinah, Verse 1)

As a result, Rasoolullah ﷺ forgave Hadrat Haatib bin Abu Balta'a ؓ.
(Bukhari Sharif, Vol. 2, Pg. 612)

Attack on Makkah On the 10th of Ramadaan 8 AH, Rasoolullah ﷺ left Madina for Makkah with an army of 10,000 Sahaabah Kiraam ؓ. Some narrations have also stated that there were 12,000 soldiers with. These two narrations do not conflict with each other, as it could be possible that when Rasoolullah ﷺ left Madina, he was accompanied by 10,000, and whilst traveling to Makkah, it had increased to 12,000 due to the tribes that had joined him along the way. They were fasting while leaving the city, and upon reaching a place called Kadeed, the Prophet ﷺ asked for some water; drank it while sitting on his horse (during the day), subsequently breaking his fast. He had also ordered the Sahaabah to break their fast. Hence, Rasoolullah ﷺ and the Sahaabah delayed in keeping their fast for being in jihad and traveling. *(Bukhari, Vol. 2, Pg. 613, Zarqaani, Vol. 2, Pg. 300 & Seerat ibn Hishaam, Vol. 2, Pg. 400)*

Meeting with Hadrat Abbas When the Prophet ﷺ reached Jahfa, his uncle, Hadrat Abbas ؓ, together with his entire family presented themselves before him. He had already accepted Islam, and with the permission of the Prophet ﷺ, lived in Makkah where he would give Zum-Zum to the Haajis to drink. The two cousins of Rasoolullah ﷺ,

namely Abu Sufyaan (the son of Rasoolullah's ﷺ uncle, Haarith bin Abdul-Muttalib) and Abdullah bin Abu Umayya (the step-brother of Ummul-Mu'mineen, Sayyidah Salma ﷺ), had also come with Hadrat Abbas ﷺ. When the Holy Prophet ﷺ had heard of them being present, he refused to meet them as they used to cause much grief to him by defaming him and reciting poems in mockery. Abu Sufyaan had especially caused much unhappiness to Rasoolullah ﷺ though he was close to him prior to the proclamation of prophethood. Nevertheless, Sayyidah Bibi Umme Salmah ﷺ tried her best to convince the Prophet ﷺ to forgive them, while elsewhere, Abu Sufyaan bin Haarith was saying, "If Rasoolullah ﷺ doesn't forgive me, I'll prowl the deserts of Arabia with my children, where we'll die from starvation and thirst." Sayyidah Umme Salmah ﷺ then very solemnly said, "Ya Rasoolallah ﷺ, shall your cousins be the most unfortunate people in the world for not receiving your mercy?" Hearing this emotional plea from his wife, Rasoolullah's ﷺ anger changed to mercy. At that time, Hadrat Ali ﷺ then suggested to Abu Sufyaan and Abdullah bin Abu Umayya to do the following, "You two should suddenly present yourselves before Rasoolullah ﷺ and say what the brothers of Hadrat Yusuf ﷺ had said to him,

لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا وَإِنْ كُنَّا الْخَاطِئِينَ

"Surely Allah ﷻ has preferred you above us, and no doubt, we had been sinners."

(Surah Yusuf, Verse 91)

- and thus, they did as he had advised. When Rasoolullah ﷺ saw them and heard what they had said, he in turn answered just as Hadrat Yusuf ﷺ did to his brothers,

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ، يَغْفِرُ اللَّهُ لَكُمْ، وَهُوَ أَرْحَمُ الرَّحِيمِينَ

"There is no reproach today upon you. May Allah ﷻ forgive you. And He is the Most Merciful of those who show mercy."

(Surah Yusuf, Verse 91)

After being forgiven, Hadrat Abu Sufyaan bin Haarith ﷺ recited a few couplets in praise of the Prophet ﷺ and apologised for every defaming action and utterance of his life during his Period of Ignorance. He

thereafter lived the rest of his life as a true believer and never once stared at Rasoolullah ﷺ in the eye due to the respect he had for him. The Holy Prophet ﷺ used to say, "I have hope that Abu Sufyaan bin Haarith will fill the void left by the shahaadat of my uncle, Hamza." (Zarqaani, Vol. 2, Pg. 301-2 & Seerat ibn Hishaam, Vol. 2, Pg. 400)

Fire is seen for miles The Muslim army set up camp afterwards at Maruz-Zahraan (a place within close proximity to Makkah). Here, the Holy Prophet ﷺ ordered that each of the soldiers light their own fire, and thus, every soldier of the 10,000 Mujaahideen lit fires for their needs, resulting in the entire field of Maruz-Zahraan becoming brightly lit as a result.

Spies of the Quraish Though the Quraish were aware of an impending attack from Madina, they did not know the details of its route and action, and therefore made Abu Sufyaan bin Harb, Hakeem bin Hazaam and Badeel bin Waraqaa as spies with the task of gathering information regarding the army from Madina. Hadrat Abbas ؓ however, was contemplating the fate of the Quraish and aware that they stood no chance against the Holy Prophet ﷺ and his 10,000-strong army of the Sahaabah. He consequently traveled by night upon the white mule of Rasoolullah ﷺ to Makkah intending to inform the Quraish of the Prophet's ﷺ plan of conquering Makkah and persuade them to go to him and ask for pardon. (Zarqaani, Vol. 2, Pg. 304)

In the narration of Bukhari Sharif however, it has been said that the Quraish were aware of an army en-route to Makkah from Madina yet did not know that they had already reached Maruz-Zahraan. Their appointed spies left Makkah to search for the whereabouts of the army and became astonished upon reaching Maruz-Zahraan, prompting Abu Sufyaan bin Harb to say, "Never in my life have I seen a fire this extensive across this area. I wonder who the tribe is." Badeel bin Waraqaa responded, "It could be the Banu Khaza'ah", to which he replied, "No, they are not many in number to accomplish something like this." (Bukhari Sharif, Vol. 2, Pg. 613)

Nevertheless, these three were met by Hadrat Abbas ؓ. Abu Sufyaan asked, "Abbas! Where are you coming from and what's caused these

fires?" He replied that those were the fires of the Mujaahideen of Islam, and further advised him, "You should sit behind me on my mule. If not, you'll unquestionably be killed by the Muslims if they notice you." When this party (consisting of Hadrat Abbas ؓ, Abu Sufyaan and the other 2 spies) entered the Muslim camp, Hadrat Umar ؓ and some other Muslims guarding it recognised Abu Sufyaan. Hadrat Umar ؓ could not contain his want of revenge and immediately shouted, "This is the enemy of Allah ؓ, Abu Sufyaan!" He then rushed towards Rasoolullah ﷺ and said, "O Prophet of Allah ﷺ, Abu Sufyaan has been captured! Permit me to cut off his head." At that moment, Hadrat Abbas ؓ brought the three Quraish spies before the Prophet ﷺ and pleaded for their lives to be spared, saying, "Ya Rasoolallah ﷺ, I've granted them my protection."

Abu Sufyaan accepts Islam The enmity that Abu Sufyaan bin Harb (the father of Sayyidah Umme Habiba ؓ) possessed for Islam was not unknown. Causing pain to Rasoolullah ﷺ, attacking Madina several times and planning with the Jews to murder him were all actions of his justifying why he should have been killed at that moment; yet the mercy of the Prophet ﷺ, whom the Holy Quran has addressed as 'Raoof' and 'Raheem' (Merciful), said to him, "Criminal! Don't fear. This is not the court of worldly kings, but of Rahmatulil-Aalameen (the Mercy unto all creation)." The narration of Bukhari Sharif states that as Abu Sufyaan entered the court of the Holy Prophet ﷺ, he recited the kalima, consequently being saved from execution for his crimes against Islam. (*Bukhari Sharif, Vol. 2, Pg. 613*)

Another narration states that both Hakeem bin Hazaam and Badeel bin Waraqaa had immediately accepted Islam at that night, whilst Abu Sufyaan read the kalima in the morning. (*Zarqaani, Vol. 2, Pg. 304*)

Further narrations differ by saying that a dialogue had occurred between the Prophet ﷺ and Abu Sufyaan, after which he accepted Islam. The dialogue was as follows,

Rasoolullah ﷺ

O Abu Sufyaan! Do you doubt Allah ﷻ being One?

Abu Sufyaan

Why not? If there was any other god he would surely have helped us.

Rasoolullah ﷺ

Do you still doubt me being a true prophet of Allah ﷻ?

Abu Sufyaan

Yes, I do still harbour some doubt in you being a true prophet.

All the same, he then recited the kalima after this dialogue. He did however, truly accept Islam at a later stage. Hence, Hadrat Abu Sufyaan ؓ was present in the Ghazwah of Taa'if where he fought against the Kuffaar and injured his eye. He had also taken part in the Battle of Yarmook. (*Seerat ibn Hishaam, Vol. 2, Pg. 403 & Zarqaani, Vol. 2, Pg. 313*)

The glory of the Muslim army As the Mujaahideen of Islam marched towards Makkah, Rasoolullah ﷺ instructed Hadrat Abbas ؓ to place Abu Sufyaan at such a place where he could see the glory of the soldiers of Allah ﷻ with his own naked eyes. The Sahaabi did as he was directed to and placed Abu Sufyaan at a high place, enabling him to see the forces of Islam's many battalions march before him. Seeing the flags of the Ghiffaar and that of other Arab tribes, Abu Sufyaan fearfully asked as to who these people were, and was answered by Hadrat Abbas ؓ, who said, "Those are the riders from the Ghiffaar tribe." He asked "What do I have to do with the Ghiffaar tribe?" Then the tribes of Juhainah, Sa'ad bin Nadeem and Sulaim all passed before him, causing Abu Sufyaan to experience great anxiety and ask of each tribe that made the Muslim army. When he saw the Ansaar contingent and their unique disposition whilst marching, he asked, "O Abbas! Who are these people?" Hadrat Abbas ؓ answered that these were the Ansaar, when Hadrat Sa'ad bin Ubaadah ؓ (the flag-bearer of the Ansaar) seeing Abu Sufyaan suddenly announced, "O Abu Sufyaan,

الْيَوْمَ يَوْمُ الْمَلْحَمَةِ

الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ

Today bloodshed shall be...
Hearing this, he became afraid and said, "Congratulations, today is the destruction of the Quraish", thereafter asking, "It's been a while and I haven't seen Muhammad as yet! Which contingent is he in?" At that moment, Rasoolullah ﷺ suddenly appeared as the glorious leader of the Muslim army, and Abu Sufyaan called out to him asking, "O Prophet of Allah ﷺ! Did you hear what Sa'ad bin Ubaadah had said as he passed?" The Prophet ﷺ replied, "Sa'ad bin Ubaadah was wrong! Today is the day of the Ka'ba's glory - the day it shall be purified of its defilement." The statement of Hadrat Sa'ad was definitely not warranted. Rasoolullah ﷺ removed him as the Ansaar's flag-bearer and replaced him with his son, Hadrat Qais bin Sa'ad.

Another narration states that when Abu Sufyaan complained of Hadrat Sa'ad bin Ubaadah's comment to Rasoolullah ﷺ, he replied, "O Abu Sufyaan, Sa'ad is wrong. Today is the day of mercy." (*Zarqaani, Vol. 2, Pg. 306*)

Then, with great magnificence and glory, the true successor of Hadrat Ibrahim عليه السلام, the Ka'ba's builder and Mercy unto all Creation, Sayyiduna Muhammadur Rasoolullah ﷺ, entered Makkah and instructed for his flag to be fixed to the ground near a place called Hajoon. He also ordered Hadrat Khalid bin Waleed to take charge of a battalion of soldiers and march to Kadaa, from where they were going to enter Makkah. (*Bukhari Sharif, Vol. 2, Pg. 613 & Zarqaani, Vol. 2, Pg. 304-6*)

First proclamation of the Conqueror of Makkah Upon entering the city, Rasoolullah ﷺ gave the following declaration (one whose every word was filled with mercy):

"Whoever shall throw down their weapons, enter the Ka'ba or close their doors shall be given safety."

At this time, Hadrat Abbas remarked, "Ya Rasoolallah ﷺ, Abu Sufyaan is a person who has an air about him. Say something that will

*"Today is a day for severe fighting,
Today bloodshed shall be allowed in the Ka'ba itself."*

Hearing this, he became afraid and said, "Congratulations, today is the destruction of the Quraish", thereafter asking, "It's been a while and I haven't seen Muhammad as yet! Which contingent is he in?" At that moment, Rasoolullah ﷺ suddenly appeared as the glorious leader of the Muslim army, and Abu Sufyaan called out to him asking, "O Prophet of Allah ﷺ! Did you hear what Sa'ad bin Ubaadah had said as he passed?" The Prophet ﷺ replied, "Sa'ad bin Ubaadah was wrong! Today is the day of the Ka'ba's glory - the day it shall be purified of its defilement." The statement of Hadrat Sa'ad was definitely not warranted. Rasoolullah ﷺ removed him as the Ansaar's flag-bearer and replaced him with his son, Hadrat Qais bin Sa'ad.

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At this time, Hadrat Abbas remarked, "Ya Rasoolallah ﷺ, Abu Sufyaan is a person who has an air about him. Say something that will

distinguish and please him.” The Holy Prophet ﷺ thereafter said, “Whoever shall enter the home of Abu Sufyaan shall be granted safety.”

Abu Sufyaan then very loudly announced to the entire city of Makkah, “O Quraish! Muhammad has come to Makkah with such a massive army that it’s impossible to oppose him in any way. So whoever enters the home of Abu Sufyaan shall be granted safety.” When Hind bint Utba (the wife of Abu Sufyaan) heard her husband’s low-spirited announcement, she screamed and said, “Banu Kanaanah! Come kill this wretch for the cowardice he displays.” Hearing her plea, the entire Banu Kanaanah then gathered themselves at Abu Sufyaan’s house, where he then openly said to them, “There is no use becoming emotional and angry. I’ve just seen the Muslim army with my own eyes and declare to you that we stand no chance against them. We’re fortunate that Muhammad has promised safety to anyone who enters my home, so, as much people as possible should come and take protection inside.” He was then asked, “How can your home accommodate so many people?”, and replied that safety was promised to anyone who also closed the doors of their houses, threw down their weapons or entered the Holy Ka’ba. This caused the people of Makkah to immediately scatter to the promised places of safety, closing their doors and throwing their weapons with the intention of being granted safety from the Muslim army. (*Zarqaani, Vol. 2, Pg. 213*)

Although the Holy Prophet’s ﷺ promise of safety was a guarantee that no bloodshed shall occur in the city, some Quraishis, such as Ikramah bin Abu Jahl, Safwaan bin Umayya, Suhail bin Amr and Jamaash bin Qais, however, gathered the vagabonds of the different tribes at ‘Khandma’, killed Hadrat Zabn bin Jabir Fahri ؓ and Jaish bin Ash’ar ؓ (two soldiers in the battalion of Hadrat Khalid bin Waleed ؓ) and began to fire arrows at the Muslims. Bukhari Sharif narrates that only these two Sahaabis were made shaheed, though Zarqaani and other books have stated three. They were the two mentioned above as well as Hadrat Salmah bin Mailaa ؓ. 12 to 13 Kuffaar were also killed in this scuffle, with the rest abandoning the field and running away. (*Bukhari Sharif, Vol. 2, Pg. 613 & Zarqaani, Vol. 2, Pg. 310*)

When Rasoolullah ﷺ saw this glimmer of swords as they were being

used, he enquired, "I'd prohibited Khalid bin Waleed ﷺ to use swords. How then does he use them?" The people submitted, "The Kuffaar were responsible for initiating the attack, and Khalid bin Waleed's ﷺ army had no other choice but to use their swords in defence." Rasoolullah ﷺ replied, "This is fate made by Allah ﷻ; and there is goodness in what Allah ﷻ decides." (*Zarqaani, Vol. 2, Pg. 310*)

Entrance of Rasoolullah in Makkah When Rasoolullah ﷺ as a victor was entering Makkah riding upon his camel named Qaswaa, he wore a black turban. To his one side was Hadrat Abu Bakr Siddique ﷺ, whilst to the other was Hadrat Usaid bin Hudair ﷺ. Rasoolullah ﷺ was surrounded by the excited Muslim army who also had their swords in their hands. Abu Sufyaan remarked to Hadrat Abbas ﷺ upon seeing this glorious sight, "Your nephew has become a king." He replied, "You're mistaken. This is not because he's become a king, but this is the glory of prophethood that you're witnessing." At that time, though he was encircled by all this glory, Rasoolullah ﷺ was reciting Surah Fat'h, with his blessed beard, in humility, touching the saddle of the camel on which he was riding. This was in gratitude to Allah ﷻ and to demonstrate the Prophet's ﷺ need for His help. (*Zarqaani, Vol. 2, Pg. 320-1*)

Residence of Rasoolullah in Makkah It has been recorded in Bukhari Sharif that on the day of conquering Makkah, Rasoolullah ﷺ went to the home of Umme Haani bint Abu Talib (the sister of Hadrat Ali ﷺ), where he made ghusal and performed 8 rakaats of Chast salaah very concisely, but fully performed *ruku* and *sajdah*. (*Bukhari Sharif, Vol. 2, Pg. 615*)

Another narration states that Rasoolullah ﷺ had said to Sayyidah Umme Haani ﷺ, "Is there anything to eat in your house?" She replied, "O Prophet of Allah ﷻ, I only have a few pieces of dry bread and feel ashamed to present this before you." He nevertheless directed her to bring it, dipping it in water to make it soft. Sayyidah Umme Haani ﷺ then presented salt as a dipping for the pieces of bread and was asked, "Don't you have any curry?" She replied that the only thing in her house was vinegar. Rasoolullah ﷺ told her to bring it as well, and it was thereafter spread over the bread by him. He then thanked Allah ﷻ for His blessings and said, "Vinegar is an excellent kind of food; and in which house it is, its occupants shall not be needy." Sayyidah Umme Haani ﷺ later said, "Prophet of Allah ﷻ, I've given shelter to Haarith

bin Hishaam (the brother of Abu Jahl) and Zuhair bin Harb. My brother Ali ؓ, however, wants to kill the both of them as they were responsible for fighting with Hadrat Khalid bin Waleed's ؓ army." Rasoolullah ؐ replied, "We grant protection to whoever Umme Haani ؓ has granted protection." (Zarqaani, Vol. 2, Pg. 326)

Entrance into Baitullah The flag of the Prophet ؐ was fixed at a place called Hajoon (now known as Jannatul-Ma'la, the cemetery of Makkah) near the area of Musjidul-Fath. He then rode his camel, with Hadrat Usamah bin Zaid ؓ behind him, towards Musjide-Haram. Hadrat Bilaal ؓ and Uthman bin Talha Hajbi ؓ (the individual with the key to the Ka'ba) had also accompanied him. Upon reaching, Rasoolullah ؐ made his camel rest near the precincts of the Haram, performed tawaaf of the Ka'ba and kissed Hajr-e-Aswad. (Bukhari Sharif, Vol. 2, Pg. 614)

It was, indeed, a strange irony that the Ka'ba, which was built by the Destroyer of Idols, Hadrat Ibrahim ؑ, itself contained 360 idols. It was the responsibility of the Holy Prophet ؐ, the true successor to Hadrat Ibrahim ؑ, to cleanse the Holy Ka'ba from the impurities of idols and shirk. Hence, he himself took a cane in his hand, stood near the wall of the Ka'ba, and poked them with the tip of his cane to make each fall to the ground, reciting the following ayah whilst doing so,

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

'The truth has come and falsehood has vanished. Undoubtedly falsehood was certain to vanish.'

(Surah Bani Israel, Verse 81)

(Bukhari Sharif, Vol. 2, Pg. 614)

Sayyiduna Rasoolullah ؐ thereafter ordered for the idols inside the Ka'ba to be brought out. Amongst them were two statues associated with Hadrat Ibrahim ؑ and Ismail ؑ, each having an arrow from which the Mushrik's used to anticipate good fortune or bad luck. When he saw these two statues, he said, "May Allah ؓ destroy the Kuffaar! They know well that these two illustrious prophets never practiced any kind of polytheism." Rasoolullah ؐ did not enter the Ka'ba until all idols had been taken out. Subsequent to it being purified from the

impurities of idols, he then entered with Hadrat Usamah bin Zaid, Bilaal and Uthman bin Talha Hajbi ؓ. They recited takbeer, performed two rakaats of salaah in each corner, and came out afterwards. (Bukhari Sharif, Vol. 1, Pg. 218 & Vol. 2, Pg. 614)

As he alighted from the Ka'ba, Rasoolullah ؐ called Hadrat Uthman bin Talha ؓ, handed to him the key of the Ka'ba and said,

خُذُوهَا خَالِدَةً تَالِدَةً

لَا يَتَرَعُهَا مِنْكُمْ إِلَّا ظَالِمٌ

"Take this key. It shall be with your family always, and only an oppressor shall take it from you."
(Zarqaani, Vol. 2, Pg. 239)

The general audience of the King of Makkah Thereafter, in his capacity as the King of Makkah, Rasoolullah ؐ invited the first general audience to the Haram of the Ka'ba. The sitting was attended by the thousands of Islamic troops, as well as the Kuffaar and Mushriks. Addressing not only the people of Makkah but all the nations of the world, Rasoolullah ؐ gave the following speech,

"Allah ؐ is one and there is none other worthy of being worshipped besides Him. Indeed He has made true His promise by helping His bondsman (Muhammad ؐ) and giving defeat to the disbelievers. All past pride, prejudice and practices of Ignorance are totally beneath my feet, only is the trusteeship of the Ka'ba and giving of water to the Hujaaj retained by me. O nation of the Quriash! All family pride and obnoxiousness have been erased by Allah ؐ! All people are from the progeny of Hadrat Adam ؑ and he was made from sand."

Rasoolullah ؐ then recited the following ayah of the Holy Quran,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلَكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

'O people! We created you from one man and one woman and made you branches and tribes that you may recognise one another.

Undoubtedly, the most respected among you in the sight of Allah ﷻ is he who is more pious, verily, Allah ﷻ is knowing, Aware.'
(Surah Al-Hujuraat, Verse 13)

Address to the Kuffaar of Makkah When the Prophet ﷺ gazed at the crowd of the Quraish, he noticed its leaders all standing with a visible shame on their faces. These Quraish were the very people who placed thorns in his path, threw stones at him, attempted to kill him on several occasions, mercilessly injured his tooth and caused his face to be covered by his own blood. The same people who had defamed, mocked and sworn him for years on end, strangled him and knocked his pregnant daughter, Sayyidah Zainab ﷺ, off her camel with a spear, causing her to lose her baby. The walls of Madina bear witness to the treachery of the Quraish - the people who had made Hadrat Hamza ﷺ shaheed by heartlessly mutilating and disfiguring him. At these people's hands did Hadrat Bilaal, Hadrat Suhaib, Hadrat Ammar, Hadrat Khabaab and Zaid bin Wathna ﷺ suffer being tied into ropes, dragged across the hot desert sand and made to sleep on coals of fire. Indeed, the cruelty and deceit meted out by them to Rasoolullah ﷺ and the Muslims remains indescribable. Today however, they stand amongst the crowd of ten or twelve-thousand Ansaar and Muhaajireen contemplating their fate. Was today the day they shall be cut into pieces and fed to dogs? Or, when they shall be eliminated off the face of this earth? Who can say what shall befall them on this day of Rasoolullah's ﷺ victory? Their hairs stood on their ends. The fixation they were in caused hearts to skip beats. In this state of utter despair, the Quraish were asked by Sayyiduna Rasoolullah ﷺ, "Do you know what I shall do to you today?", causing them to become even more hopeless regarding their position. Yet seeing the lines of *rahmat* on the blessed forehead of the Prophet ﷺ gave them enough courage to say altogether,

أَخْ كَرِيمٌ وَابْنُ أَخٍ كَرِيمٍ

"You are a merciful benefactor and the son of a compassionate father."

There was complete silence in the gathering as the Quraish anxiously awaited Rasoolullah's ﷺ answer. Then without notice, the victor of Makkah and Merciful prophet of Allah ﷺ, Ahmad-e-Mujtaba,

Sayyiduna Muhammad Mustafa ﷺ finally said,

لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ

فَاذْهَبُوا أَنْتُمْ الطَّلَقَاءُ

"There is no cursing you today.

Go. You are all free."

(Zarqaani, Vol. 2, Pg. 328)

This mercy of Rasoolullah ﷺ caused the criminals of the Kuffar of the Quraish to burst into tears of thanks and shame. They loudly recited the kalima of Islam لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ and caused the entire Haram to be engulfed by the illumination of Islam, a sudden explosion of light that caused the darkness of kufr and shirk to be lifted from the city of Makkah.

The homes and shops of the Muhaajireen had been occupied by the Kuffaar of Makkah. It was now time that they received back what was truly theirs and forgive the occupants of their estates. Yet it was Rasoolullah ﷺ, however, who directed them not to take back their properties and happily give it to the people of Makkah as gifts.

Allahu Akbar! Has history ever witnessed a more merciful, compassionate, sincere, just and honoured victor than Sayyiduna Rasoolullah ﷺ? Definitely not! This was how he treated his enemies! What may be said regarding the mercy of Rasoolullah ﷺ? His morality and humanity? He was indeed the most elevated and glorious of all of Allah's ﷻ creation, and it is impossible that any other can ever equal him. We challenge the world,

چشم اقوام یہ نظارہ بد تک دیکھے

رفعت شان و رفعتنا لك ذكرك دیکھے

"O People of the world. Search forever, but know that the glory and equal of whose elevation has been elevated, Muhammad Mustafa ﷺ, shall never be found."

Second Khutba On the second day of the Conquest of Makkah,

Rasoolullah ﷺ gave an additional speech explaining the respect and conduct in the Haram. None was to be killed, and so were hunting and cutting down trees in the Haram disallowed. Allah ﷻ had for a moment also made fighting permissible in the Haram for Rasoolullah ﷺ, a unique distinction never granted before him and never to be granted after. (*Bukhari Sharif, Vol. 2, Pg. 617*)

The Ansaar's fear of separation from Rasoolullah After witnessing the excellent manner which Rasoolullah ﷺ displayed to the Quraish, and his now staying in Makkah for a few days, caused the Ansaar to fear him moving back to Makkah. They could not bear a moment apart from the Holy Prophet ﷺ, let alone being separated from him in different cities. When he came to know of this, he said, "O Ansaar!,

الْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ
 "My life and demise shall now be with you."
 (Seerat ibn Hishaam, Vol. 2, Pg. 416)

They began to cry tears of joy on hearing this and said, "Ya Rasoolallah ﷺ! Whatever we had feared or said was because of our love for you. We cannot bear being separated from you." (*Zarqaani, Vol. 2, Pg. 333 & Seerat ibn Hishaam, Vol. 2, Pg. 416*)

Azaan from the roof of the Ka'ba When the time for salaah had arrived, Rasoolullah ﷺ ordered Hadrat Bilaal ؓ to climb the roof of the Ka'ba and give azaan from there. The calling of 'Allahu Akbar' created an indescribably spirited atmosphere in the city of Makkah, though new Muslims however, were taken aback by this azaan and become infuriated. Hence, it has been reported that at that time, Hadrat Ithaab bin Usaid ؓ had said, "Allah ﷻ had blessed my father by not giving him an opportunity to listen to this calling." Another leader of the Quraish was reported to have said, "There's no use to live now." (*Asaaba, Vol. 2, Pg. 451 & Zarqaani, Vol. 2, Pg. 346*)

The former thereafter became a complete mu'min through the blessings of the companionship of the Holy Prophet ﷺ and was the very person appointed by him whilst leaving as the governor of Makkah. (*Seerat ibn Hishaam, Vol. 2, Pg. 413 & 440*)

Allegiance to Islam The Prophet ﷺ proceeded to an elevated area beneath the mountain of Safa as numerous crowds came to him and pledged bai'at on his blessed hands. After the men was the womenfolk, and after the acceptance of all conditions by each woman, Rasoolullah ﷺ said, "قد بايعتكم (I have accepted your bai'at)." Sayyidah Bibi Aisha ؓ narrates that never did Rasoolullah ﷺ touch any woman's hand during the pledging of allegiance. He accepted the bai'at by simply saying the above. (*Bukhari Sharif, Vol. 1, Pg. 375*)

Hind bin Utba bin Rabia (the wife of Hadrat Abu Sufyaan ؓ and mother of Hadrat Ameer Mu'aawiya ؓ) was also amongst the women who had come for bai'at in *niqaab*. This was the very Hind who had mutilated the body of Hadrat Hamza ؓ, tried to chew his liver and made a necklace of his body parts. Upon her turn to accept bai'at, Rasoolullah ﷺ calmly spoke to her which resulted in the following dialogue,

Rasoolullah ﷺ

Don't associate partners with Allah ﷻ.

Hind bin Utba

You didn't take this pledge from the men, but nonetheless, I accept.

Rasoolullah ﷺ

Do not steal.

Hind bin Utba

I do take a portion of my husband's wealth, not knowing whether this is permissible or not.

Rasoolullah ﷺ

Do not kill your children.

Hind bin Utba

We had raised children, and when they were big you killed them in the Battle of Badr. Judgement for this shall be between the two of you.

(*Tabri, Vol. 3, Pg. 643*)

Nevertheless, Hadrat Abu Sufyaan and his wife Hind bin Utba both later sincerely accepted Islam رضي الله عنهما. Thus we cannot display or harbour any disrespectful thoughts comments about them for this is the way of the *Rawaafiz* (Shia) groups. We as the Ahle-Sunnah regard them both as from the Sahaabah Kiraam رضي الله عنهم.

Though there had been a certain amount of reservation in their imaan at first, they ultimately did become true mu'mins and passed away in the state of imaan.

Hadrat Aisha رضي الله عنها has said that Hind bin Utba رضي الله عنها once came to the Prophet ﷺ and said, "O Prophet of Allah ﷺ, I used to desire your family members to be the most disgraced individuals on this earth. Now though, I wish for no-one to be more respected than them on this earth." (*Bukhari Sharif, Vol. 1, Pg. 539*)

Similarly, Ibn Asaakir narrates a hadith concerning Hadrat Abu Sufyaan رضي الله عنه, that once while he was sitting in the Haram of Makkah, the Holy Prophet ﷺ passed by. Seeing him, Abu Sufyaan thought, "What force did Muhammad ﷺ use to overcome us?" Rasoolullah ﷺ knew of this thinking, approached him and placed his blessed hands on his chest, saying, "O Abu Sufyaan, we overcame you by the power of Allah ﷻ." After hearing this, Abu Sufyaan loudly proclaimed, "I bear witness that you are the Prophet of Allah ﷻ." Haakim and his student Imam Baihaqi رحمهما الله have narrated from Hadrat Ibn Abbas رضي الله عنه that Hadrat Abu Sufyaan رضي الله عنه saw Rasoolullah ﷺ and thought, "I wish to gather an army and attack him once more." Though it was not uttered, Rasoolullah ﷺ nevertheless came to him, hit his hand on his chest and said, "If you do so, Allah ﷻ shall disgrace you." Abu Sufyaan then repented and said, "I now have complete belief in your capacity as Allah's ﷻ prophet, as you know the thoughts I have in my heart." (*Zarqaani, Vol. 2, Pg. 346*)

It has also been recorded that when Islam was first presented to him to accept, Abu Sufyaan asked, "What should I do with my god, Uzza?" Hadrat Umar رضي الله عنه angrily replied, "You should pour your excretion over it." As a result, when the Prophet ﷺ sent Hadrat Khalid bin Waleed رضي الله عنه to break the idol of Uzza, he sent Hadrat Abu Sufyaan رضي الله عنه as well, who was later responsible for breaking it (according to the narration of

Muhammad bin Is'haaq. Ibn Hishaam narrates that Uzza was destroyed by Hadrat Ali (عليه السلام). (Zarqaani, Vol. 2, Pg. 349)

End of idol worship In the previous pages, we've mentioned that the idols and their pictures in the Ka'ba were all destroyed by Rasoolullah ﷺ, consequently purifying Makkah from this unclean practice. There were however, other centres of idol-worship for Laat, Manaat, Uzza, Sawaa (idols made deities by other tribes) in certain other places of Makkah. Rasoolullah ﷺ then dispatched armies instructing them to destroy any idols in the suburbs of Makkah and, as a result, wiping out their existence and subsequently eliminating idol-worship in the city and surrounding communities. (Zarqaani, Vol. 2, Pg. 347-9)

In this manner, Rasoolullah ﷺ was able to purify Makkah of shirk, idols and idol-worship, the very reason for the Conquest of Makkah.

A few unpardonable criminals After Makkah was conquered, Rasoolullah ﷺ proclaimed general forgiveness, yet there were some individuals, concerning whom he said, "If these people do not accept Islam, they should be killed wherever they are found, even if they hide in the *ghilaaf* of the Ka'ba." Some of these criminals thereafter accepted Islam whilst others were killed. A few of them have been mentioned below,

- ① **Abdul-Uzza bin Khatal** - He had previously accepted Islam, and the Prophet ﷺ appointed him and another muslim to go and collect the zakaat of animals. The two later had an argument about something which resulted in Abdul-Uzza killing the Muslim. He then fled back to Makkah where he became a murtad. Abdul-Uzza was also the person who emerged with a spear during the Conquest of Makkah to do battle with the Muslims. After contemplating his chances against a 10,000-strong army, he then threw his spear away and ran to hide himself in the *ghilaaf* of the Ka'ba. Both Hadrat Saeed bin Haarith (عليه السلام) and Abu Burzah Aslami (عليه السلام) were responsible for executing him. (Zarqaani, Vol. 2, Pg. 322)

- ② **Harirath bin Tufeed** - He was a poet who used to write

defamatory poems against Rasoolullah ﷺ and was also a murderer of Muslims. Hadrat Ali ؓ was responsible for executing him.

- ③ **Haarith bin Talaatalah** - another individual who had caused much pain to Rasoolullah ﷺ, and was also killed by Hadrat Ali ؓ.
- ④ **Maqees bin Sabaabah** - He was also a murderer, killed by Nameelah bin Abdullah.
- ⑤ **Qareeba** - The slave-girl of Ibn Khatal who used to repeat degrading poems about Rasoolullah ﷺ. She was also killed.

People that fled from Makkah A brief synopsis of those that fled from Makkah is given below,

- ① **Ikramah bin Abu Jahl** - He was the son of Abu Jahl. Thus, his hatred for Islam is quite conceivable! Ikramah fled to Yemen while his wife, Umme Hakeem (who was also the niece of Abu Jahl), accepted Islam. She asked in the court of the Prophet ﷺ for her husband to be pardoned, and Rasoolullah ﷺ subsequently did. Umme Hakeem then went to Yemen and informed Ikramah of the pardon he had received. He became amazed and said, "Has Muhammad forgiven me!?" They both accepted Islam afterwards and presented themselves to Rasoolullah ﷺ, who was so pleased upon seeing them that he stood up and rushed to meet them (causing his shawl to fall away from him in his haste). Hadrat Ikramah ؓ had thereafter very happily pledged bai'at of Islam upon the Prophet's ﷺ hands. (*Muatta Imam Malik, Kitaabun-Nikaah*)
- ② **Safwaan bin Umayya** - He was the son of Umayya bin Khalf and, like his father, a hardened enemy of Islam. Safwaan bin Umayya had fled to Jeddah upon the conquering of Makkah and was interceded for by Hadrat Umair bin Wahab ؓ in the court of Rasoolullah ﷺ, saying, "O Prophet of Allah ﷺ! A leader of the Quraish, Safwaan, desires your pardon to live in Makkah." Rasoolullah ﷺ pardoned him and, as a sign of his forgiveness,

gave Hadrat Umair ؓ his blessed turban. Hadrat Umair ؓ then went to Safwaan in Jeddah and returned back to Makkah with him now that he had been pardoned. Safwaan did not accept Islam until the Battle of Hunain and thereafter became a true Muslim. (Tabri, Vol. 3, Pg. 645)

③ **Ka'ab bin Zuhair** - In 9 AH he, together with his brother, came to Madina and accepted Islam. In praise of the Prophet ﷺ, he then recited his most famous *qaseedah*, 'Baanat Suaad'. Rasoolullah ﷺ became immensely pleased and gave him his blessed shawl as a token of his pleasure. Thus, Hadrat Ka'ab ؓ kept it in his possession and was later offered 10,000 dirhams for it by Hadrat Ameer Mu'aawiya during his khilaafat. He refused the offer and said, "I can never give anyone the blessed shawl of Rasoolullah ﷺ." After his demise, Hadrat Ameer Mu'aawiya ؓ bought the shawl from Hadrat Ka'ab's ؓ inheritors for 20,000 dirhams, and it remained with the rulers of Islam for some time as a blessed relic of Rasoolullah ﷺ. (Madaarij, Vol. 2, Pg. 338)

④ **Wahshi** - This was the very Wahshi who made Hadrat Hamza ؓ shaheed in the Battle of Uhud. He had also fled to Taa'if upon the Conquest of Makkah but later presented himself in Madina, as well as a delegation from there to accept Islam. Rasoolullah ﷺ heard from him of how he had killed his uncle and, though it caused him much sorrow in hearing this, nevertheless forgave Wahshi, but also said, "O Wahshi. Don't come before me." The Sahaabi was very grieved by this. Later, during the khilaafat of Hadrat Abu Bakr Siddique ؓ when the army fought against the imposter, Musailma Kazzab, Hadrat Wahshi ؓ had also taken part in this battle and killed Musailma with his spear. He used to say,

قَتَلْتُ خَيْرَ النَّاسِ فِي الْجَاهِلِيَّةِ وَقَتَلْتُ شَرَّ النَّاسِ فِي الْإِسْلَامِ

"I had made shaheed one of the best men
(Hadrat Hamza ؓ) during the Period of Ignorance,
and killed one of the worst (Musailma) while
I was a Muslim."

Acknowledging the grave killing that he had committed, Hadrat Wahshi ؓ once asked the Prophet ﷺ, "Will Allah ﷻ forgive a criminal like me as well?", upon which the following ayah of the Quran was revealed,

قُلْ يٰعِبَادِيَ الَّذِينَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ

اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۚ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ

'Say, "O My bondmen, who have committed excesses against their own souls 'despair not of the mercy of Allah ﷻ'. Undoubtedly Allah forgives All sins, Verily He is the forgiving, the Merciful' (Surah Al-Zumar, Verse 53)

(Madaarijun-Nubuwwah, Vol. 2, Pg. 302)

The management of Makkah The Prophet ﷺ appointed Hadrat Ithaab bin Usaïd ؓ as the governor of Makkah, as well as Hadrat Muaaz bin Jabal ؓ to teach Islam's law to the new Muslims. (Madaarij, Vol. 2, Pg. 324)

There is a difference in opinion regarding how long Rasoolullah ﷺ stayed in Makkah after the Conquest. Abu Dawood Sharif narrates 17 days, whilst Tirmidhi Sharif has narrated 18. Imam Bukhari ؓ, however, has recorded from Hadrat Abdullah bin Abbas ؓ that Rasoolullah ﷺ spent 19 days in Makkah. (Bukhari Sharif, Vol. 2, Pg. 615)

The above difference can be understood in the following way; In his narration, Imam Abu Dawood ؓ did not include the day Rasoolullah ﷺ entered and left the city, Imam Tirmidhi ؓ included the day of arrival as he had entered in the morning, but did not include the day Rasoolullah ﷺ departed due to him leaving for Hunain in the morning on that day, and Imam Bukhari ؓ included both the day of entrance and day of departure in his narration. والله اعلم

Similarly, there is also a difference concerning the date in which Makkah was conquered and Rasoolullah ﷺ had entered it as a victor. Imam Bukhari ؓ has stated it to be the 13th of Ramadaan, Imam Muslim

the 16th and Imam Ahmed the 18th, whilst some other narrators have listed it as the 17th of Ramadaan. Imam Muhammad bin Is'haaq however, narrates from an extensive amount of scholars that Makkah was conquered on the 20th of Ramadaan 8 AH. (Zarqaani, Vol. 2, Pg. 299)

Battle of Hunain Hunain is a place between Makkah and Taa'if. This battle is also known as the 'Battle of Hawaazin' in the History of Islam, as the Banu Hawaazin were the opponents of the Muslims in this battle.

The majority of Arabs had generally begun to enter Islam after the conquest of Makkah. Though they had complete belief of its truth, they did not previously accept it due to the fear of the Quraish and were in wait for Makkah to be conquered. They greatly respected the Ka'ba and believed it could not be controlled by false people. Hence, when the Holy Prophet ﷺ gained control of it, they become more firm on their belief that Islam was the true religion and, as a result, accepted it in masses. This caused the minority of Arabs who did not lack any will power in fighting against Islam.

The Hawaazin and Thaqeef tribes were two groups that lived at a place called Hunain. They were very skilled in war and well-versed in warfare. However, they understood the victory of Makkah in a different light and believed that they were next to suffer defeat at the hands of the Muslims. Thus, they had agreed that they should jointly attack the Muslims who were all gathered in Makkah at the time. As a result, Rasoolullah ﷺ sent Hadrat Abdullah bin Abi Hadrad to gather information regarding them. After seeing their preparations for war, he returned to inform the Prophet ﷺ that the two tribes had gathered all their soldiers with Malik bin Auf (the chief of the Hawaazin tribe) as commander. There was a 100 year old man skilled in the tactics of war, named Dareed bin Samah. This famous and recognised fighter was brought to the battlefield as an advisor to the war for the Hawaazin and Thaqeef tribes, who had also brought their women, children and even animals to prevent any soldier from running away from fighting.

Rasoolullah ﷺ prepared an army of 12,000, of which 10,000 consisted of the Ansaar and Muhaajireen who had come with him from Madina,

with 2,000 new Muslims who had accepted Islam after the conquering of Makkah. The army then proceeded to Hunain. While seeing the glorious sight of 12,000 soldiers of Islam marching forward, some of the Sahaabah optimistically said, "Who shall overcome us today?"

The Sahaabah's pride of their numbers was not well-appreciated by Allah ﷻ. Hence, when the arrows of the Hawaazin and Thaqeef archers rained down, and the Muslim army became challenged by them in their thousands armed with swords, the 2,000 new Muslims ran away from the battlefield unable to bear it causing the Ansaar and Muhaajireen to also lose hope. When Rasoolullah ﷺ eventually turned to survey the battlefield, he found none but a few Muslims standing steadfast after the majority of the 12,000-man army had deserted fighting, which in no way caused any change in his stance. Rather, he drove his mule further into the battle whilst saying,

أَنَا النَّبِيُّ لَا كِذْبُ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

*"I am a prophet and this is not a lie.
I am the son of Abdul-Muttalib ﷺ."*

The Holy Prophet ﷺ then turned to his right and said loudly,

يا معشر الانصار
"O Ansaar!"

who immediately replied, "We are present Ya Rasoolallah ﷺ!" He ﷺ thereafter turned to his left and loudly said,

يا للمهاجرين
"O Muhaajireen!"

They also answered, "O Prophet of Allah ﷻ! We are present." Rasoolullah ﷺ then instructed Hadrat Abbas ﷺ (as he had a loud voice) to call out to the other Ansaar and Muhaajireen, and after doing so, they promptly rushed to answer this call. The two groups then lunged themselves to fight against the army of the Kuffaar, causing this onslaught of the Mujaahideen to swing the battle into the favour of the Muslims. Within minutes, the Kuffaar were either killed, taken

prisoner or made to run away. Forces of the Thaqeef tribe had also fought bravely, though after their flag-bearer Uthman bin Abdullah was killed, they lost all hope and completely deserted the battlefield. Rasulullah ﷺ was victorious, with a large amount of war-booty also captured. (Bukhari Sharif, Vol. 2, Pg. 621)

The Quran has mentioned this battle in the following manner,

و يَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شِبَاوُ
ضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذَبِّرِينَ ، ثُمَّ أَنْزَلَ
اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا
وَعَذَّبَ الَّذِينَ كَفَرُوا ، وَذَلِكَ جَزَاءُ الْكَافِرِينَ

And on the day of Hunain when you had boasted on your multitude, it availed you nothing, and the land being so vast, became straitened to you; then you turned your backs retreating. Then Allah ﷻ sent down his Calm upon His Messenger and upon Muslims, and He sent down the hosts that you did not see and chastised the infidels. And this is the punishment of the rejecters.'

(Surah At-Tauba, Verses 25-6)

Those disbelievers who had fled from the Battle of Hunain sought protection in the forts of Autaas and Taa'if. Thus, it was necessary that these areas be attacked to completely gain victory over the Kuffaar.

Battle of Autaas Regarding this, the Prophet ﷺ sent a small battalion of soldiers under the leadership of Hadrat Abu Aamir Ashari ؓ to Autaas to complete this task. The challenge was met by a large army which included Dareed bin Samah. Hadrat Abu Aamir Ashari ؓ (the uncle of Hadrat Abu Moosa Ashari ؓ) was struck by an arrow on his thigh by Dareed's son. When Hadrat Abu Moosa ؓ saw him injured, he rushed to him and asked, "O my beloved uncle! Who has fired an arrow at you?" The Sahaabi then gestured to the Kaafir soldier who had fired it, resulting in Hadrat Abu Moosa ؓ immediately running after him. The disbeliever turned to run away when he saw the approaching Muslim, yet Hadrat Abu Moosa ؓ continued to chase after him saying,

“Coward! Don’t you have any shame?” Hearing this, the kaafir then turned around and ran back to the Sahaabi, with both armed with a sword in hand, they began to fight against each other. Hadrat Abu Moosa ؓ ultimately slew him and rushed to his uncle to give the good news of the kaafir being killed, thereafter removing the arrow from his thigh. The arrow had been soaked in poison. Thus, instead of blood, water emerged from the wound. Hadrat Abu Aamir ؓ then appointed Hadrat Abu Moosa ؓ as leader of the battalion, instructed him to present his salaam to Rasoolullah ﷺ and also to request him to make dua for him, thereafter passing away. Hadrat Abu Moosa Ashari ؓ narrates that when the battle was over, he came to Rasoolullah ﷺ and conveyed his uncle’s salaam and request for dua as he had been instructed. At that time, the Holy Prophet ﷺ was lying on a mat whilst his blessed back and shoulders were creased with the texture of it. He asked for water, performed wudhu and raised his hands making the following dua, “Ya Allah ﷻ! Grant Abu Aamir ؓ a higher rank than most on the Day of Qiyaamah.” Witnessing this benevolence, Hadrat Abu Moosa ؓ asked Rasoolullah ﷺ to make dua for him as well, and the following dua was subsequently made, “O Allah ﷻ, forgive Abdullah bin Qais and grant him entry into the respectable place of Jannah.” (The name of Hadrat Abu Moosa Ashari ؓ was Abdullah bin Qais) (*Bukhari Sharif, Vol. 2, Pg. 619*)

Nevertheless Hadrat Abu Moosa Ashari ؓ killed the son of Dareed bin Samah and became the flag-bearer in this battle. Dareed bin Samah, though, was riding a camel due to his old age, and Hadrat Rabee’a bin Rufai ؓ was responsible for apprehending it and killing him with his own sword. Soon after this, the Kuffaar surrendered which then led to their arrest. Amongst the prisoners was Sayyidah Shaima ؓ, the foster-sister of the Prophet ﷺ and daughter of Sayyidah Halima Saadiyah ؓ. While being arrested, she said, “I am the sister of your Prophet ﷺ”, and was thereafter brought to Rasoolullah ﷺ. After recognising her, he began to weep tears of joy, spread his own sheet on the ground for her to sit and said after giving her some camels and sheep, “Go! You are free! If you wish, you may stay in my house, or if you want to go to your home I shall take you there.” She chose to return to her home, and was duly returned to her tribe with the utmost of respect. (*Tabri, Vol. 3, Pg. 368*)

The siege of Taa'if Battle with the Kuffaar who had fled from Hunain to the protection of the forts of Taa'if was necessary. Hence, after all prisoners and war-booty amassed from the Battles of Hunain and Autaas were collected by the Holy Prophet ﷺ at a place called Ja'raanah, he then proceeded to Taa'if.

Taa'if was a massive and fortified city whose leader was Urwa bin Mas'ood Thaqafi, the son-in-law of Hadrat Abu Sufyaan ؓ. It included a very safe fort which was entered by the Kuffaar, who brought with them an entire year's ration of food. After besieging the city, the Muslims were unable to penetrate the fort due to severe firing of arrows from the disbelievers within. The city's siege had lasted 18 days but could unfortunately not be conquered. The Prophet ﷺ then convened a meeting with the experts in warfare, and on the advice of Hadrat Naufal bin Mu'aawiya ؓ, lifted the siege. (*Zarqaani, Vol. 3, Pg. 33*)

Many Muslims were injured in this siege of Taa'if and approximately 12 Sahaabah were made shaheed - amongst those being Hadrat Abdullah bin Abu Bakr ؓ who was struck by an arrow. The wound had healed but later re-appeared, and it was during the khilafaat of his father Hadrat Abu Bakr Siddique ؓ that he passed away due to it. (*Zarqaani, Vol. 3, Pg. 30*)

Musjid of Taa'if This historical masjid was constructed by Hadrat Amr bin Umayya ؓ. For two wives of the Prophet ﷺ during the siege of Taa'if (Sayyidah Umme Salmah ؓ and Zainab ؓ), two tents were assembled for each of them to live in, and Rasoolullah ﷺ used to perform salaah between them in this period. After their acceptance of Islam, the Thaqeef tribe built a masjid on this very spot. (*Zarqaani, Vol. 3, Pg. 31*)

Idols destroyed in the Battle of Taa'if When Rasoolullah ﷺ was intending to march to Taa'if, he sent Hadrat Tufail bin Amr Dausi ؓ with an army to destroy the temples of idols 'Zul-Kafain', where the wooden idol of Amr bin Hamhama Dauri was kept. The Sahaabi ؓ proceeded to the temple and destroyed both it and the idol by burning it, and said,

يَا ذَا الْكَفَيْنِ لَسْتُ مِنْ عِبَادِكَ

مِيلَادُنَا أَكْبَرُ مِنْ مِيلَادِكَ

إِنِّي حَثَرْتُ النَّارَ فِي نَوَادِكَ

“O Zul-Kafain, I'm not your bondsman!

My birth is greater than yours, (and) I have set alight your heart.”

Hadrat Tufail ؓ completed this task in four days and returned to Rasoolullah ﷺ at Taa'if, bringing with him instruments and weapons from 'Zul-Kafain' to conquer forts. These were used to conquer the fort of Taa'if, yet unsuccessfully - as the Kuffaar, as well as firing arrows at the Muslims, lunged extremely hot iron bars towards them. (Zarqaani, Vol. 3, Pg. 31)

Hadrat Ali ؓ was also sent to destroy the idol-temples of the Thaqeef tribe (who were residents of Taa'if) near the surrounding areas of the city and completed this successfully. When he returned, he was taken aside by Rasoolullah ﷺ who was pleased and spoken to in private for quite a while, surprising those present. (Madaarij, Vol. 2, Pg. 318)

While they were returning from Taa'if, the Sahaabah Kiraam ؓ requested Rasoolullah ﷺ to make a dua of destruction for the Thaqeef tribe of the city. As a result, he made the following dua,

اَللّٰهُمَّ اهْدِ ثَقِيفًا وَاْتِ بِهِمْ

“O Allah ﷻ! Grant salvation to the tribe of Thaqeef and bring them towards me.”

(Muslim Sharif, Vol. 3, Pg. 307)

This dua, as all of the Holy Prophet ﷺ, was accepted, as a delegation of the Thaqeef tribe later came to Madina and had all accepted Islam.

Distribution of war-booty The Prophet ﷺ then proceeded to Ja'raanah after lifting the siege on Taa'if, where a large amount of war-booty was gathered. It consisted of 24,000 camels, more than 14,000 sheep, a large amount of silver and 6,000 prisoners. (Seerat ibn Hishaam, Vol. 2, Pg. 488)

Rasoolullah ﷺ ordered, concerning the prisoners of war, that time be given to their relatives to come and release them, but later directed for the war-booty to be distributed after none had appeared. The leaders of Makkah and its surrounding areas that had recently embraced Islam were granted a deal of it, with some receiving 100 to 300 camels. The sheep were also distributed in a similar manner. (*Seerat ibn Hishaam, Vol. 2, Pg. 489*)

Address to the Ansaar Those who had been given a great amount of war-booty from the Holy Prophet ﷺ were the new muslims of Makkah. Regarding this, the Ansaar said, "Rasoolullah ﷺ bestows the Quraish to such an extent that we are being ignored even though our swords drip blood from fighting." (*Bukhari Sharif, Vol. 2, Pg. 620*)

Some of their youth, while expressing feelings of despondency, said amongst themselves, "When it's the time of fighting we're called, but when it's time to receive war-booty, other people are given." (*Bukhari Sharif, Vol. 2, Pg. 621*)

When Rasoolullah ﷺ heard of this, he gathered all the Ansaar in a tent and said, "O Ansaar! Have you said such things?" They replied, "O Prophet of Allah ﷺ! None of our leaders have said such things, though our youth definitely have." He replied, "Is it not true that before you were astray, disunited and needy, but Allah ﷻ granted you salvation, unity and prosperity because of me?" (*Bukhari Sharif, Vol. 2, Pg. 620*)

Rasoolullah's ﷺ every sentence was listened to by the Ansaar who repeated in reply after each one, "Allah ﷻ and His Rasool's ﷺ favour upon us is great."

They then said the following, "O Prophet of Allah ﷺ! When you were not believed and made a liar, we were the people that believed and accepted you." He then asked if they would answer a question if posed to them. The question was, "O Ansaar! Do you wish to take this war-booty or the Prophet of Allah ﷺ with you back to your homes? Oath on Allah ﷻ! The blessings that you shall take with you back to your houses (Rasoolullah ﷺ) is far more greater than this war-booty that people are taking back with them."

Hearing this, the Ansaar could not control the tears which rolled off their faces onto their beards, and uncontrollably said, "Ya Rasoolallah ﷺ! We are happy and content with you! We desire only you!" Rasoolullah ﷺ then explained that he had granted more war-booty to the Muslims of Makkah not for being more deserving of it, but because they had newly accepted Islam and he wanted them to gain love for it through this. He also said, "If there was no hijrat, I would have originally chosen to be from the Ansaar, and if I had to be in one valley while the Ansaar were in another, I would join them in theirs." (Bukhari Sharif, Vol. 2, Pg. 620-1)

Prisoners are freed After completing the distribution of war booty, Rasoolullah ﷺ was approached by Zuhair Abu Sarad (the chief of the Banu Sa'ad) and other respected people of the tribe, and was requested to free the prisoners of war. Zuhair Abu Sarad delivered a very effective discourse on this occasion - the summary of which is as follows,

"O Muhammad, you have drunk the milk of a woman from our tribe named Halima, and most of the prisoners you have in your custody are you foster aunts and uncles. Oath on Allah ﷻ! If a king had to have drunk the milk of one of our womenfolk, we would have expected much from him. You though, are a person we hope to receive kindness from more than any king in the world. We then appeal to you to let the prisoners be free."

Rasoolullah ﷺ was very impressed after hearing this from Zuhair and said, "We waited a long time for you people to come and receive your family members, but you didn't. I have freed all the prisoners that my family have taken as slaves, and regarding freedom for all the others, you should present your request to the Muslims at the time of gathering for the congregational salaah." Hence, at the time of Zohr salaah, the Muslims were requested by them to free their family members, with Rasoolullah ﷺ also saying prior to the congregation, "I have a right only until my family members, but appeal to the general Muslim Ummah to free the prisoners in their custody." After hearing this, all the Mujaahideen (from both the Ansaar and Muhaajireen) said, "Ya Rasoolallah ﷺ! Our share is also present. Free these people!", and as a result, 6,000 people were freed because of this. (Seerat ibn Hishaam,

Bukhari Sharif narrates that Rasoolullah ﷺ anticipated the arrival of a delegation from the Hawaazin tribe for 10 days, and after not arriving, directed for the war-booty and prisoners to be distributed. Some time later, the Hawaazin tribe arrived and, together with professing their acceptance of Islam, also requested for their goods and prisoners to be returned to them. Upon this, Rasoolullah ﷺ said, "I have pleasure in speaking the truth. I cannot give you back both your possessions and prisoners. You can only choose one to be returned to you." The tribe then settled on taking back with them the prisoners, and the Prophet ﷺ thereafter gave the following talk,

"O Muslims! These are your brothers that have repented and wish that their prisoners be returned to them. Whoever of you are happy to release their share of the prisoners should do so, and whoever are not are welcome to do as they please." The entire Muslim army then replied that they were ready to free the prisoners, on which Rasoolullah ﷺ said, "This is not a sure method to ascertain how many people wish to do so, thus you should inform me of your intention via your respective tribe leader." The leaders then approached the Prophet ﷺ afterwards and informed him that their tribesmen were ready to release the prisoners in their share. (*Bukhari Sharif, Vol. 1, Pg. 345 & Vol. 2, Pg. 618*)

The Holy Prophet possessing the knowledge of the unseen
Rasoolullah ﷺ had also asked the Hawaazin tribe as to who was Malik bin Auf, to which they replied that he was from the Thaqeef tribe in Taa'if. He then said, "You should inform Malik that if he accepts Islam, I shall return his siezed wealth to him and give a further 100 camels." When Malik bin Auf received this message, he presented himself to Rasoolullah ﷺ and accepted Islam, and the promise of Rasoolullah ﷺ was thereafter fulfilled. The character of the Holy Prophet ﷺ greatly impressed Malik bin Auf, who recited a qaseedah in his praise. Two stanzas of it are as follows,

مَا إِنْ رَأَيْتُ وَلَا سَمِعْتُ لَوْ أَحَدٍ

فِي النَّاسِ كُلِّهِمْ كَمِثْلِ مُحَمَّدٍ

أَوْفَى فَأَعْطَى لِلْجَزِيلِ لِمُجْتَدٍ

وَمَتَى تَشَاءُ يُخْبِرُكَ عَمَّا فِي غَدٍ

"I have not heard or found anyone in likeness to Muhammad ﷺ. He grants substantial wealth, fulfils his promises and can tell you of tomorrow's events if you ask him."

It has been reported that the Prophet ﷺ became immensely pleased with Malik after hearing this, blessed him with his jubba and made dua of goodness for him as well. (Seerat ibn Hishaam, Vol. 4, Pg. 491 & Madaarij, Vol. 2, Pg. 324)

Umra from Ja'raanah Rasoolullah ﷺ then wore ihraam and proceeded to Makkah intending to perform Umra, thereafter returning to Madina after its completion in Zul-Qaadah 8 AH.

Miscellaneous Events of 8 AH

- ① Hadrat Ibrahim ؑ, the beloved son of Rasoolullah ﷺ from Sayyidah Maria Qibtiya ؑ, was born. He lived for an approximate period of 2 ½ years.

Incidentally, a solar-eclipse had occurred on the day that he passed away. As people believed that this was an occurrence on the death of a noble person, they therefore associated this eclipse to the death of Hadrat Ibrahim ؑ. To eliminate this ignorant belief, Rasoolullah ﷺ gave a sermon in which he said, "The sun or moon does not eclipse on the birth or death of anyone, but rather, Allah ﷻ makes His creation fear Him because of them." He then performed salaatul-khauf with congregation. (Bukhari Sharif, Vol. 1, Pg. 142)

- ② Sayyidah Zainab ؑ (the daughter of Rasoolullah ﷺ) passed away. She was married to Hadrat Abul-Aas bin Rabee ؑ and left behind a son and daughter named Ali and Ummamah. Sayyidah Bibi Fathima ؑ advised her husband Hadrat Ali ؑ to marry Sayyidah Ummamah ؑ after her demise, and hence, on the wish of Sayyidah Fathima ؑ, Hadrat Ali ؑ married her.

- ③ As there was a great shortage of grain in Madina during this year, the Sahaabah Kiraam رضي الله عنهم requested the Prophet ﷺ to fix a rate of sale for it, who refused to control the grain and foodstock of Madina by doing so, saying,

إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرِّزَاقِ

“Allah ﷻ fixes the rate of food. He is responsible for the increasing or decreasing of a person's sustenance, and to supply it.”

(Madaarij, Vol. 2, Pg. 325)

- ④ According to some Historians, a mimbar was also placed in Musjidun-Nabawee in this year (the Holy Prophet ﷺ used to give his khutba whilst resting against a pillar prior to this), though some Historians have stated that it was placed in 7 AH. An Ansaariyah woman was responsible for it to be built out of wood, and thereafter placed in the masjid. When Hadrat Ameer Mu'aawiya رضي الله عنه later wished to transport it as a sacred relic to Shaam, a darkness engulfed Madina through which even the stars were seen. Seeing this, he apologised to the Sahaabah for trying to move the mimbar and further added three extra steps to the bottom of it - causing the steps on which the Holy Prophet ﷺ and Khulafaa-e-Raashideen had stood to ascend, so as to prevent any other *khateeb* to place his feet on the sacred place where Rasoolullah ﷺ and his illustrious khulafaa stood. This mimbar was also renovated by the Banu Abbas when it had become old and weak. (Madaarij, Vol. 2, Pg. 327)

- ⑤ A delegation from the tribe of Abdul-Qais came to the Holy Prophet ﷺ to accept Islam and were well received by him, making the following dua in their honour, “O Allah ﷻ, forgive the Abdul-Qais tribe.” When they came within close proximity to Rasoolullah ﷺ, the tribe had jumped off their horses and ran to kiss his respected feet. Rasoolullah ﷺ did not prohibit them from doing so. (Madaarij, Vol. 2, Pg. 330)

CHAPTER FOURTEEN

NINTH YEAR AFTER HIJRAT

Many important events had taken place in 9 AH, which are explained in detail by Historians in their respective books. We produce some of them concisely before you.

Ayah of Takhyeer and Eilaa Takhyeer and Eilaa are two terms of the Shariah:

Takhyeer A husband gives his wife (from his side) the choice of either being divorced or remaining in marriage to him.

Eilaa A husband takes an oath not to be intimate with his wife.

Once, while being angry with the *Azwaaje-Mutaharaat*, the Holy Prophet ﷺ made Eilaa for a month, and thereafter gave all his wives takhyeer, yet all chose to remain in marriage and not take divorce from him.

What was the cause of Rasoolullah's ﷺ anger and the subsequent practicing of takhyeer and eilaa? The reason follows.

Generally, wives of the Holy Prophet ﷺ belonged to affluent and powerful families and tribes: Sayyidah Umme Habiba ﷺ was the daughter of Hadrat Abu Sufyaan ﷺ, the leader of Makkah; Sayyidah Juwairiyah ﷺ was the daughter of Haarith bin Daraar, the chief of the Banu Mustalaq; and so was Sayyidah Safiyya ﷺ the daughter of the Banu Nadeer's chief, Hayy bin Akhtab; while Sayyidah Aisha ﷺ and Hafsa ﷺ were both the daughters of Hadrat Abu Bakr Siddique ﷺ and Hadrat Umar ﷺ respectively. Sayyidah Zainab bint. Jahsh ﷺ and Umme Salmah ﷺ also belonged to powerful families of the Quraish. It is

apparent that the Ummahaatul-Mu'mineen led an affluent life due to their family wealth and power prior to being wed to Rasoolullah ﷺ, who led a simple and reclusive one free from the affluence and glamour of the world. Sometimes, the stove in the Prophet's ﷺ household did not burn for months at a time and all his family members made to do with just dates and water. Rasoolullah's ﷺ house and belongings exhibited simpleness. Most of his wealth was spent on his *ummah's* poor and destitute whilst giving a small share to his blessed wives. As this was insufficient in leading a life with ease, they would sometimes, in losing their patience, ask for additional money. Hence, the Ummahaatul-Mumineen unanimously agreed to approach Rasoolullah ﷺ and ask that he increase their money for expenses, which greatly saddened him to an extent that he vowed not to be intimate with his wives for a month (i.e. Practicing *eilaa*)

Incidentally, Rasoolullah ﷺ also fell from his horse in this period and sprained his ankle. Due to the pain, he chose to exclude himself in an external room of his house and stopped any interaction with people.

While pondering upon these events, the Sahaabah Kiraam ﷺ incorrectly assumed that the Prophet ﷺ had divorced all his respected wives, and the assumption spread rapidly, causing the Companions becoming greatly distressed with the 'divorce'.

The events which transpired after this have been thoroughly discussed in Bukhari Sharif; of which the narration of Hadrat Umar ﷺ regarding them follows.

Hadrat Umar ﷺ states that he and his Ansaari neighbour made an agreement that they shall take turns to be present with Rasoolullah ﷺ every day, and return to later inform the other of the events that occurred. He states, "Once, my neighbour came to my house late at night, loudly knocked on my door and called out for me. I became nervous and opened the door, when he said, "A disaster has occurred!" I asked, "Have the Ghisaanis begun to attack Madina?" (The Ghisaani of Shaam were preparing to attack the city at this time). He replied, "Something worse than that", and further explained, "Rasoolullah ﷺ has divorced all his wives." Hadrat Umar ﷺ states, "I became shocked and went to Madina's Musjidun-Nabawee at dawn to perform Fajr

salaah as soon as possible. After the salaah had finished, Rasoolullah ﷺ proceeded into his room alone and didn't communicate with anyone, and I went to my daughter Hafsa's ﷺ room, only to find her crying." Hadrat Umar ﷺ then said to her, "I'd warned you not to trouble Rasoolullah ﷺ. For any additional expenses you had desired you should have asked me. Unfortunately, you didn't pay attention to what I had said." He then asked if Rasoolullah ﷺ had given all his wives talaah, to which she replied that she did not know, saying, "Rasoolullah ﷺ is in his room, go and ask him there." I left her room and returned to the masjid, to find the Sahaabah near the mimbar also crying. I sat with them for a little while but was not at ease." He then proceeded to Rasoolullah's ﷺ room and asked the attendant, Rabaah, to seek permission for entry. When he returned, he said that he had asked for permission but Rasoolullah ﷺ gave no reply. This increased the uneasiness of Hadrat Umar ﷺ, who instructed Rabaah to once again seek permission, which brought the same result. He then loudly said to Rabaah, "Take my name and ask for permission from Rasoolullah ﷺ! When he'll hear it, he will let me in thinking that I have come to intercede my daughter's case to him. Oath on Allah ﷻ! If Rasoolullah ﷺ instructs me, I am prepared to strike off Hafsa's head." He was then given permission and narrates regarding his entering of the room, "I found only some barley and a water-case." Seeing this simplicity of the King of Madina caused Hadrat Umar ﷺ to uncontrollably shed tears. When Rasoolullah ﷺ asked the reason for him crying, he replied, "O Prophet of Allah ﷻ! This is undoubtedly the occasion to cry! Qaisar and Kisra - the enemies of Allah ﷻ, live in ease, and you, the Beloved of Allah ﷻ, live in such a condition?" The Prophet ﷺ then asked, "O Umar ﷺ! Are you not pleased that Qaisar and Kisra have found pleasure in this world, while the pleasure of the hereafter belongs to us?"

Then, while talking to the Prophet ﷺ, Hadrat Umar ﷺ expressed his reason for coming to meet him, which caused Rasoolullah ﷺ to smile. At that time the Sahaabi ﷺ asked, "Ya Rasoolallah ﷺ! Have you given talaah to your wives?" and was told that he hadn't. Hadrat Umar ﷺ further states, "After hearing this, I shouted out takbeer in a state of complete bliss." He then asked Rasoolullah ﷺ if he may go to the Sahaabah and inform them of this, for they were sitting in Musjidun-Nabawee in gloom upon hearing the false message regarding him

divorcing his wives. He was allowed to do so and informed the Companions of no talaq having taking place - changing the sorrow that was within them into happiness.

When the period of one month expired and the vow of eilaa was completed, Rasoolullah ﷺ came out of his room and the following ayah of takhyeer was revealed to him,

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا . وَإِن كُنتُنَّ تُرِدْنَ
اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ

أَجْرًا عَظِيمًا

'O the Communicator of the unseen (prophet) say to your wives,
"If you wish the life of the world and its adornment, then come, I
provide you wealth and leave you in a well manner. And if you wish
Allah ﷻ and His Messenger ﷺ and the home of the Hereafter then
undoubtedly Allah ﷻ has kept prepared for the well-doers among
you a great reward.'

(Surah Al-Ahzaab, Verses 28-9)

The summary of the ayah is that Allah ﷻ ordered His Beloved Prophet Muhammad ﷺ to inform his blessed wives that they have before them two choices - the first is the *Dunya*, and the second the *Aakhirat*. If they desire the pleasures of the world then they shall not find it in their lives with Rasoolullah ﷺ, as the prophetic way of living is one of abstinence from the pleasures of it. Hence it would be better to ask for divorce from him if they desire the *Dunya*, and lead a life according to their standards in it. However, if they desire Allah ﷻ, the Holy Prophet ﷺ and the *Aakhirat*, they should remain content with the support and money of Rasoolullah ﷺ. Allah ﷻ has prepared a great reward for the pious in the *Aakhirat*. (Bukhari Sharif, Kitaabut-Talaq, Kitaabul-Ilm & Kitaabul-Libaas)

Hadrat Aisha ؓ was the first person whom Rasoolullah ﷺ went to after the revelation of this ayah, saying, "O Aisha ؓ! I am giving you the

opportunity to decide on something, but don't make haste in your decision. You should rather consult your parents and thereafter give me your answer." He then recited the ayah of takhyeer, upon which she immediately answered,

فَفِيْ اَيِّ هٰذَا اَسْتَاْمِرُّ اَبُوَيَّ فَاِنِّىْ اُرِيْدُ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ

"What need is there for me to consult my parents in this matter? I choose Allah ﷻ, His Rasool ﷺ and the Aakhirat."
(Bukhari Sharif, Vol. 2, Pg. 792)

Rasoolullah ﷺ then approached the rest of the Azwaaje-Mutaharaat individually and placed before them this ayah. All had given the same answer as Sayyidah Aisha ؓ.

Allahu Akbar! This incident demonstrates the immense love the Azwaaje-Mutaharaat possessed for the Holy Prophet ﷺ - choosing him over the riches and pleasures of the world which were at their feet.

A misconception answered The incidents of Eilaa and Takhyeer have been mentioned at various places in the Holy Quran and Ahadith as if they are different incidents by themselves. An uneducated and uninformed person, in considering these incidents mentioned in the Quran and Hadith, may fall prey to this misconception that the domestic life of Rasoolullah ﷺ with his wives was not very pleasant, for eilaa once taking place and takhyeer on another. This is however, completely incorrect, as any educated and informed individual of the Seerat of Rasoolullah ﷺ shall be able to tell you that these two events were all connected to each other. Hence, Hadrat Abdullah bin Abbas ؓ states that the eilaa and adopting of seclusion of Rasoolullah ﷺ and the revealing of the ayah of takhyeer, were incidents associated to one another, occurring at the same period of time. His statement, together with the complete narration, has been quoted by Imam Ismail Bukhari ؓ in his authentic and accepted kitaab, Sahih Bukhari, in Kitaabun-Nikaah, Baab Manizatur-Rajal.

Other Ahadith have also demonstrated the deep love and respect the Azwaaje-Mutaharaat had for Rasoolullah ﷺ, and that their love for him

is unfound and will remain so until Qiyaamah. Their life with the Prophet ﷺ and his with them is a model for all marriages and families, and success lies in adopting their practice. Insha-Allah!

اللهم صل على سيدنا محمد و على اله و اصحابه

و ازواجه الطاهرات امهات المؤمنين ابدًا لا بدین

برحمتك يا ارحم الراحمين

Appointing the collectors of Zakaat and Sadaqah In 9 AH, Rasoolullah ﷺ appointed people as Zakaat and Sadaqah collectors over various tribes and areas. Ibn Sa'ad especially lists the following people appointed.

Name	Appointed over
Hadrat Ainiyah Bin Hisn ﷺ	Banu Tameem
Hadrat Yazeed bin Haseen ﷺ	Aslam and Ghiffaar tribe
Hadrat Abaad bin Basheer ﷺ	Saleem and Narinah
Hadrat Raafi' bin Makeeth ﷺ	Juhainah
Hadrat Amr bin Aas ﷺ	Banu Fazaarah
Hadrat Dahaak bin Sufyaan ﷺ	Banu Kilaab
Hadrat Bishr bin Sufyaan ﷺ	Banu Ka'ab
Hadrat Ibn Lathbiya ﷺ	Banu Zabyaan
Hadrat Muhaajir bin Abu Umayya ﷺ	San'aa
Hadrat Ziaad bin Labeed Ansaari ﷺ	Hadrmut

Hadrat Malik bin Nuwairah ؓ

Hadrat Zabir Kaan ؓ

Hadrat Qais bin Aasim ؓ

Hadrat Alaa bin Hadrami ؓ

Hadrat Ali ؓ

Tribes of Tai & Banu A

Banu Hanzalah

1/2 of the Banu Sa'ad

1/2 of the Banu Sa'ad

Bahrain

Najraan

(Asahus-Siyar, Pg. 335)

Delegation of Banu Tameem In Muharram 9 AH, Rasoolullah ؐ Bishr bin Sufyaan ؓ to collect Zakaat and Sadaqah from the Banu Khaza'a. He did so and was subsequently attacked by the Banu Tameem, thereafter managing to somehow save himself from them and return to Madina where he then explained what had happened. This resulted in Hadrat Ainiyah bin Hisn Fazaari ؓ, together with 50 soldiers on horseback, being sent by Rasoolullah ؐ to punish the Banu Tameem. He was successful in doing so by killing 11 of their men and arresting 2 and 30 women and children respectively. All prisoners were then brought to Madina. (Zarqaani, Vol. 3, Pg. 43)

After this incident, a delegation of the leaders of the Banu Tameem came to Madina, including their supreme chief Aqra bin Jaabis, as well as his orator and poet, Attaro and Zabir-Kaan bin Badr respectively. They very arrogantly proceeded to the Prophet's ؐ house and began to shout "Muhammad! For what crime have you arrested our women and children?" At that time, Rasoolullah ؐ was resting in the hujra with Hadrat Aisha ؓ. Hadrat Bilaal ؓ and other Sahaabah told the delegation to not make a commotion outside Rasoolullah's ؐ home and he shall come out to the masjid for Zohr salaah, yet they chose not to listen and continued shouting. When Rasoolullah ؐ emerged and proceeded to Masjidun-Nabawee the chief of the Banu Tameem, Aqra bin Jaabis, said,

"Muhammad! Grant us permission to speak, as we're those people who if we praise someone he becomes adorned, and who we censure becomes stained."

Rasoolullah ﷺ replied, "You're wrong. This is the quality of Allah ﷻ, that whoever He praises becomes adorned and whoever He censures becomes stained. What do you people want?" They responded, "We have brought our orator and poet to narrate our achievements. So too should you narrate yours." Rasoolullah ﷺ replied, "I've not been sent for poetry, nor have I been ordered by Allah ﷻ to have pride in such matters. I am the Prophet of Allah! Nevertheless, if this what you wish, I am ready." Aqrah bin Jaabis then gestured to his orator, Attaro, who stood up and delivered a very articulate lecture praising his ancestors. Hadrat Thaabit bin Qais Shamaas ؓ, the orator of the Ansaar, was then instructed by Rasoolullah ﷺ to answer him, and upon standing up to speak, delivered an effective talk which caused the Banu Tameem, including Attaro, to be amazed at his eloquence of speech. The poet, Zabr Kaan bin Badr, then stood up and recited a qaseedah, and Rasoolullah ﷺ gestured to Hadrat Hassan bin Thaabit ؓ to answer him. Delivering such an astonishing qaseedah, Hadrat Hassan ؓ proved to the Banu Tameem that their poet should be a student of, and learn from, him. The group then became obedient to Sayyiduna Rasoolullah ﷺ and read the kalima of Islam, later proceeding back to their tribe with their prisoners after they were freed on the request of Rasoolullah ﷺ. The following ayah was revealed regarding them,

إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَاللَّهُ
غَفُورٌ رَحِيمٌ

'Undoubtedly, those who call you from behind your private apartments, most of them do not comprehend. And if they had patience, until you yourself come out to them, that had been better for them. And Allah ﷻ is Forgiving, Merciful.'
(Surah Al-Hujuraat, Verses 4-5)

(Madaarijun-Nubuwwah, Vol. 2, Pg. 332 & Zarqaani, Vol. 3, Pg. 44)

The son and daughter of Haatim Ta'ee accept Islam Hadrat Ali was once sent by the Holy Prophet ﷺ as commander along with 125 soldiers on horseback to the Tai tribe to destroy their temple of idols. The Muslims destroyed their temple at a place called Qalas and returned to Madina with a few arrested womenfolk and some camels and sheep. Amongst the prisoners was the daughter of the famous humanitarian, Haatim Ta'ee, whose son, Adi bin Haatim, had ran off to Shaam. When his daughter was brought to Rasoolullah ﷺ, she said, "I am the daughter of Haatim Ta'ee. My father has passed away and my brother, Adi bin Haatim, has deserted me and ran away to Shaam. I am weak so please have mercy on me, Allah ﷻ shall be kind to you." Rasoolullah ﷺ freed her and gave a camel to travel with as well. After becoming a muslim, she then went to her brother, Adi bin Haatim, and informed him of the Prophet's ﷺ compassionate disposition and continued to praise him. He was very impressed to hear his sister describe the mannerism of Rasoolullah ﷺ and, without seeking any protection, then proceeded to Madina. People informed the Prophet ﷺ of his coming, and when Adi bin Haatim was thereafter present before him, his hand was taken very respectfully by Rasoolullah ﷺ who asked while placing it on his, "O Adi, from what have you fled? Had you run away from the kalima? Tell me! Is there anyone besides Allah ﷻ worthy of worship?" He replied no, thereafter read the kalima and accepted Islam, which greatly pleased Rasoolullah ﷺ.

Hadrat Adi bin Haatim ﷺ was very generous like his father. Hadrat Imam Ahmed ﷺ narrates that once, a person asked him for 100 dirhams, to which he replied, "You've asked me for only 100 dirhams? Don't you know that I'm the son of Haatim? By Allah ﷻ! I shall not give you such a meagre amount, but more than what you had asked for."

He was also a very honoured Sahaabi. During the khilaafat of Hadrat Abu Bakr ﷺ, when a lot of tribes had stopped giving zakaat whilst a lot had also become murtad, he remained firm on Islam considering this troublesome period and continued to bring the tribes' zakaat money to the court of the Khalifa. Hadrat Adi bin Haatim ﷺ also took part as a mujaahid in the conquering of Iraq and other Islamic battles. He passed away at the age of 120 years, in 68 AH. All major books of Ahadith include his narrations. (*Zarqaani, Vol. 3, Pg. 53 & Mada'arij, Vol. 2, Pg. 337*)

THE BATTLE OF TABUK

'Tabuk' is a place between Shaam and Madina. Some Historians have said that it's the name of a fort, whilst others have said that it is the name of a water-fountain (it is possible for both to be named so).

This battle occurred during a period of severe drought, and the Muslim army was forced to face much hardship in it, as the soldiers were large in number whilst the provisions for battle (food and horses) were few. Because of this, the battle is also known as 'Jaishul-Usra' (the Battle of Hardship), as well as 'Ghazwah Faadihah' (the Battle that caused disgrace), as a result of the Munaafiqeen suffering humiliation in it. It is unanimously agreed upon that Rasoolullah ﷺ left for this battle on a Thursday during the month of Rajab, 9 AH.

Reason for the Battle of Tabuk The oil merchants from Shaam who had arrived in Madina for trade informed the Muslims that the government of the Qaisar of Rome had prepared a massive army in Shaam, consisting of not only Romans, but the Lakhm, Jazaam, Ghisaan and other Arab tribes as well. News of this had already spread in the Arabian Peninsula, and the traders' testimony was further proof of that. The Romans' enmity against Islam was plainly evident. Hence, information regarding them could not be taken lightly, resulting in the Holy Prophet ﷺ also ordering for an army to be assembled.

As written before, Hijaz (Arabia) was at that time experiencing severe drought due to the extensive heat, making it difficult for those wanting to emerge from their houses to do so. The Munaafiqeen (who were recognised before this) had also used 'delaying tactics' to not join the Muslim army and discouraged others to do so as well.

Horses and provisions were furthermore scarce and the populace was submerged in destitution. As a result, Rasoolullah ﷺ asked other Arab tribes for financial and military support by means of provisions and soldiers. This is how the *sunnah* of asking for donations in the work of Islam and goodness originated.

Names of the donators Hadrat Abu Bakr Siddique ؓ brought his

entire wealth and property - including the clothes on his back - and presented it to the Holy Prophet ﷺ, while Hadrat Umar ؓ presented half. It has been stated that when the latter Sahaabi was taking this half of his wealth to Rasoolullah ﷺ, he thought, "Today I shall beat Hadrat Abu Bakr ؓ, for a lot of wealth was coincidentally gathered in my house today." Rasoolullah ﷺ asked, "O Umar ؓ! How much wealth have you brought and what have you left at home?" He replied, "Ya Rasoolallah ﷺ! Half of my wealth is present before you and half I have left for my family at home." When this very question was passed to the companion of the cave, Hadrat Abu Bakr Siddique ؓ, he answered,

إِدَاخَرْتُ اللَّهَ وَرَسُولَهُ

"I have made Allah ﷻ and His Rasool ﷺ the treasure of my house."

Rasoolullah ﷺ then said,

مَا بَيْنَكُمَا مَا بَيْنَ كَلِمَتَيْكُمَا

"The difference between you two (Abu Bakr and Umar) can be understood from the difference of your answers."

Hadrat Uthman Ghani ؓ had brought 1,000 camels and 70 horses as transport for the soldiers, and 1,000 gold coins as expenditure for the army. Rasoolullah ﷺ accepted his donation and made the following dua for him,

اَللّٰهُمَّ اَرْضْ عَنْ عُثْمَانَ فَاِنِّيْ عَنْهُ رَاضٍ

"O Allah ﷻ, be pleased with Uthman as I am happy with him."

Hadrat Abdur-Rahman bin Auf ؓ brought 40,000 dirhams and said, "Ya Rasoolallah ﷺ! I have at my house 80,000 dirhams of which I have brought half to you and have left the remaining for my children at home." The Prophet ﷺ then supplicated saying, "Allah ﷻ grant you barkat in what you've brought, and in that which you had also left at home", the effect of which caused him to become a famously wealthy person later on.

Similarly other Ansaar and Muhaajireen, according to their ability, had also brought items as donation, with even women removing their

jewellery and presenting it before Rasoolullah ﷺ.

Hadrat Aasim bin Adi Ansaari ؓ presented many kilos of dates, whilst Hadrat Abu Aqeel Ansaari ؓ brought just one and requested, "Ya Rasoolullah ﷺ! I've worked tirelessly the entire day to be payed with 2 kilos of dates, of which I have left one for my family at home and present the other before you." The heart of the Mercy unto Creation, Muhammad Mustafa ﷺ, was so touched by this sincerity that he placed this kilo of dates above all the other goods. (*Madaarij, Vol. 2, Pg. 345-*

Preparation of the army Until now, Rasoolullah's ﷺ planning in preparation for all military operations was that they were carried out in utter secrecy, to an extent that the soldiers themselves would not know of their direction of travel until the very last moment. In the Battle of Tabuk however, all preparation was freely organised and the Muslims were informed that their opponent was the Romans, in order to prepare a more effective army. It has been written that the Sahaabah very generously contributed what was in their capability to finance the army, yet it still proved insufficient for the entire army to have their own transport. Hence, many passionate Muslims could not partake in this war due to not possessing any transport for travel, and approached the Holy Prophet ﷺ requesting to be given horses and camels to travel upon for it. After he'd replied that he did not have any as transport for them, they began to cry so much that Rasoolullah ﷺ then felt pity for them. The Holy Quran bears testimony to this,

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ
مَا أَحْمِلُكُمْ عَلَيْهِ ۖ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا
أَلَّا يَجِدُوا مَا يُنْفِقُونَ

'Nor on those who came to you that you may provide carriage to them, you said, "I have nothing whereon to place you", so they returned back and their eyes overflowing with tears because of this grief, that they could not find the ability to spend.'
(Surah Al-Tauba, Verse 92)

March to Tabuk Nevertheless, Rasoolullah ﷺ left with an army of 3,000 and appointed Hadrat Ali ؑ as his khalifa to administer Madina. He gloomily asked, "Ya Rasoolallah ﷺ! Have you left me with the women and children while you go out for jihad?" He answered,

أَلَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ

إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي

"Are you not pleased that you have the same relationship with me as Hadrat Haroon ؑ had with Hadrat Moosa ؑ; but know that there shall never be a prophet after me."

(Bukhari Sharif, Vol. 2, Pg. 633)

(i.e. "Just as Hadrat Moosa ؑ appointed Hadrat Haroon ؑ to look after his ummah, the Banu Israael, while he went to the mountain of Toor, so too am I appointing you as my khalifa in Madina while I go to jihad.")

After leaving the city, Rasoolullah ﷺ stopped and rested at a place called Thaniyatul-Wadaa', where he examined the army and placed the soldiers in suitable positions in the right and left wings, defence and attack; and thereafter left the area. The Munaafiqeen did not proceed further and produced false excuses, and so too did some sincere Muslims not continue due to valid reasons. Amongst the believers that stayed behind were Hadrat Ka'ab bin Malik ؑ, Hilaal bin Umayya ؑ, Maraarah bin Rabee' ؑ, Abu Khatheema ؑ and Abu Zarr Ghiffaari ؑ (the latter re-joined the army afterwards, though the others mentioned did not).

The reason for Hadrat Abu Zarr Ghiffaari ؑ remaining behind was that his horse became exhausted and weak. He fed it fodder which helped in strengthening it. When he began to ride again, the horse again became tired, and in this helpless condition, he loaded his belongings on his back and traveled on foot to join the Muslim army. (Zarqaani, Vol. 3, Pg. 71)

Hadrat Abu Khatheema ؑ did not originally intend returning to the Muslim army, but once, after spending an entire day in extreme heat, he entered and sat in a shady place in his house. Feeling some comfort from this, he then said, "How can it be that I am in ease and shade while

Rasoolullah ﷺ is outside enduring the blistering heat of the desert and the hardships of traveling?" He then stood up, asked for a ration of dates and rode his camel to join the Holy Prophet ﷺ. The Muslim soldiers saw on the horizon an armed rider and thereafter informed Rasoolullah ﷺ to which he replied, "He is Abu Khatheema." This is the manner in which this Sahaabi re-joined the Muslim army. (Zarqaani, Vol. 3, Pg. 77)

The ruins of the Aad and Thamood tribes (where the punishment of Allah ﷻ had befallen) was on the way to Tabuk. Rasoolullah ﷺ ordered the Sahaabah not to rest, drink its water or use it for any purposes, for this was the place where the wrath of Allah ﷻ had descended. They were also ordered to move as quick as possible while passing this site.

Though the Companions underwent sweltering heat, hunger and thirst, they nevertheless later reached their intended destination.

Some miracles along the way When Rasoolullah ﷺ saw Hadrat Abu Zarr Ghiffaari ؓ traveling alone, he said, "He shall travel alone, live life alone and experience death alone." Whatever the Prophet ﷺ said came true, as Hadrat Uthman ؓ (during his khilaafat) ordered Hadrat Abu Zarr Ghiffaari ؓ to live in Rabza, where the Sahaabi began to live with his wife and slave alone. When he was near to passing away, he instructed her to give him ghusal, place his kaffan on him and leave his 'janaazah' on the road, further saying, "You should say to the first group of travellers that pass by that this is the janaazah of Abu Zarr. Help us to read his janaazah salaah and bury him." Subhanallah! The first group to pass the site included Hadrat Abdullah bin Mas'ood ؓ. After hearing that this was the janaazah of Hadrat Abu Zarr Ghiffaari ؓ, he recited,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Indeed we belong to Allah ﷻ and indeed to Him we shall return,"
(Surah Al-Baqarah, Verse 156)

and thereafter buried him. Hadrat Abdullah bin Mas'ood ؓ also said, "Rasoolullah ﷺ spoke the truth when he said that Abu Zarr ؓ shall travel, live and die alone." (Seerat ibn Hishaam, Vol. 4, Pg. 524 & Zarqaani, Vol. 3, Pg. 74)

Some other narrations have stated that his wife did not have kaffan for him. An Ansaari from the travellers gave it to her, performed the janaazah and buried him as well.

A destructive wind When the Muslim army reached a place called Hajar, Rasoolullah ﷺ ordered that none should go anywhere far alone - an order followed by the entire army save two members from the Banu Saa'idah. One of them proceeded out alone to answer the call of nature, which resulted in him suddenly and mysteriously being choked to death by someone before he could sit. The other left the camp alone chasing after his fleeing camel. Without notice, a wind then emerged and lifted him between the two Mountains of the tribe of Tai, where it finally released him to die. When Rasoolullah ﷺ heard of this he said, "Had I not forbidden you to go out alone?" (*Zarqaani, Vol. 3, Pg. 73*)

Where is the lost camel? At one part of the journey, the Holy Prophet's ﷺ camel left to a place and got lost. The people began searching for it when a Munaafiq by the name of Zaid bin Laseef said, "Muhammad says he's the prophet of Allah and that he receives wahi, but he doesn't even know where his camel is lost." Concerning this, Sayyiduna Rasoolullah ﷺ later said to his Companions, "How can a person speak like this when I am certainly aware, by the informing of Allah ﷻ, where my camel is. It is in a certain valley and its reins have been caught in one of its trees. Go and bring it back to me." When the Sahaabah Kiraam ﷺ proceeded to the valley, they found the camel with its reins caught in a tree just as how Rasoolullah ﷺ had said. (*Zarqaani, Vol. 3, Pg. 75*)

The fountain of Tabuk Upon nearing Tabuk, Sayyiduna Muhammad Mustafa ﷺ said, "Insha-Allah! Tomorrow you shall have reached the fountain of Tabuk after the sun has risen, but when you reach it, don't use its water." When Rasoolullah ﷺ eventually reached this fountain, only a small amount of water spurted out from it. He then asked for some water in a jug from it, washed his hands and mouth and made kuli, thereafter spitting the water back into the jug and ordering that it be poured into the fountain, resulting in an excess amount of water beginning to gush out from it, from which 3,000 soldiers, together with their animals, were able to drink and use. (*Zarqaani, Vol. 3, Pg. 76*)

The Roman Army becomes scared When he reached Tabuk, the Prophet ﷺ ordered the army to set up camp though there was no sign of the Roman army anywhere - as after the Roman spies had informed the Qaisar of Rome of Rasoolullah ﷺ marching in the direction of Tabuk, the Romans lost their passion for battle and became afraid to an extent that they dared not emerge from their homes. The Holy Prophet ﷺ stayed at Tabuk for a period of approximately 20 days and thereafter returned to Madina with no fighting taking place.

In this expedition, Yuhanaa, the leader of the Aila tribe, came to him and accepted to pay *jizya*. He also presented a white mule to Rasoolullah ﷺ, and was in turn given his blessed shawl, also being guaranteed that the sea close to his tribe may be used by him for any benefit. (*Bukhari Sharif, Vol. 1, Pg. 448*)

Similarly, the Christians of the Jarbaa and Azrah tribes also presented themselves before the Holy Prophet ﷺ and accepted to pay *jizya*.

Rasoolullah ﷺ then sent Hadrat Khalid bin Waleed ؓ with 120 soldiers on horseback to the king of Dumatul-Jandal, Akeedar bin Abdul-Malik, and ordered, "When you reach him at night, he'll be found hunting. Don't kill him, but arrest him and bring him to me." Thus, Akeedar and his brother Hassan were found by the Sahaabi hunting on a moonlit night. He killed the latter, as he had begun to fight with him, but arrested Akeedar who was to be freed on condition that he comes to Madina and makes a truce with the Holy Prophet ﷺ. Akeedar did so and was granted protection by Rasoolullah ﷺ. (*Zarqaani, Vol. 3, Pg. 77-8*)

The majority of people who had not taken part in this battle were Munaafiqeen. Thus, when Rasoolullah ﷺ returned to Madina from Tabuk, they came to him and began to present their excuses, swearing oaths on Allah ﷻ. He did not take revenge on any of them but did, however, boycott three sincere Sahaaba for a period of 50 days, namely Hadrat Ka'ab bin Malik ؓ, Hilaal bin Umayya ؓ and Maraarah bin Rabe'e ؓ. Their tauba was then accepted and Allah ﷻ revealed an ayat regarding them. (Author's note: I have addressed this topic in my book "Irfaani Taqreere") (*Bukhari Sharif, Vol. 2, Pg. 634-7*)

When the Prophet ﷺ saw the Mountain of Uhud whilst nearing Madina, he said,

هَذَا أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

"This Uhud is a mountain that loves us and we love it."

As he entered the city, the women, children and slaves all came out to welcome him and began to recite welcoming poems while escorting him to Musjidun-Nabawee. Rasoolullah ﷺ then performed two rakaats of salaah within it and Hadrat Abbas bin Abdul-Muttalib ﷺ stood up thereafter to recite a qaseedah in his praise. The people of Madina also expressed their joy on his return from this dangerous journey, and ayahs of the Holy Quran were revealed regarding the Munaafiqeen who did not take part in it - causing their hypocrisy to be unveiled.

The grave of Zul-Bajaadain No other Sahaabi passed away or was made shaheed in the Battle of Tabuk except Hadrat Zul-Bajaadain ﷺ. He was from the Mazeena tribe and was cared for by his paternal uncle after his father had died. After becoming mature and learning of the teachings of Islam, he began to hate idol-worship and chose to become a Muslim, but couldn't as his uncle was a devoted kaafir. When Makkah was later conquered and crowds of people began to accept the religion, he advised his uncle to do the same and said, "I personally yearn to accept Islam", causing his uncle to disown him. Hadrat Zul-Bajaadain ﷺ then migrated to Madina wearing an upper and lower garment made from tearing the blanket he had asked for from his mother and spent the night in Musjidun-Nabawee. Upon seeing the noor emanating from Rasoolullah's ﷺ blessed face at Fajr salaah, Hadrat Zul-Bajaadain ﷺ then read the kalima and entered Islam. Rasoolullah ﷺ asked of his name and was told that it was Abdul-Uzza. His name was then changed to Abdullah and was granted the title of 'Zul-Bajaadain' (the person of two blankets). Hadrat Zul-Bajaadain ﷺ was indeed favoured by Rasoolullah ﷺ and began to live with the Ashaabe-Suffah in Musjidun-Nabawee. He would also recite the Holy Quran very loudly and, when the Holy Prophet ﷺ was leaving for Tabuk, fervently joined the army and requested Rasoolullah ﷺ to make dua for him to receive shahaadat in the path of Allah ﷻ. Rasoolullah ﷺ then told him to bring a bark of a tree to him, resulting in a piece of a mimosa tree being brought. It was

ried to the shoulders of Hadrat Zul-Bajaadain ؓ and the following dua was then made by Rasoolullah ﷺ for him, "O Allah ﷻ! I make his blood sacred on the Kuffaar." Hadrat Zul-Bajaadain ؓ then submitted, "Ya Rasoolallah ﷺ! I intend becoming a shaheed", to which the Prophet ﷺ responded, "If a person comes out for jihad and dies from any sickness, he shall be regarded as a shaheed!" It was later the taqdeer of Hadrat Zul-Bajaadain ؓ created by Allah ﷻ, that when he arrived at Tabuk, he became sick and passed away as a result of it.

Hadrat Bilaal bin Haarith ؓ narrates that his burial was a unique one: Hadrat Bilaal ؓ, the *muazzin* of Islam, held in his hand a lamp while Rasoolullah ﷺ proceeded to his grave and instructed Hadrat Abu Bakr ؓ and Umar ؓ to both lift the body of their muslim brother into it. Sayyiduna Rasoolullah ﷺ himself layed him to rest and also shaped his qabr, making the following dua afterwards, "Ya Allah ﷻ! I am pleased with Zul-Bajaadain ؓ. Be pleased with him as well."

Witnessing this glorious burial, Hadrat Abdullah bin Mas'ood ؓ wished that he could have been in place of Hadrat Zul-Bajaadain ؓ. (Madaarijun-Nubuwwah, Vol. 2, Pg. 350-1)

Musjid-e-Diraar A mosque was once built by the Munaafiqeen in competition to Musjidul-Qubaa, so that divisions may arise between the believers. It was, in fact, a meeting-place for the Munaafiqeen to discuss their plots against Islam. Abu Aamir Raahib (a person from the Ansaar who'd become a Christian, and who Rasoolullah ﷺ named Faasiq) said to them, "You people should secretively plan an attack while I go to the Qaisar of Rome and convince him to grant me troops to eliminate Islam off the face of the earth." The Munaafiq3 convened meetings in this very mosque to plan the destruction of Islam and the Holy Prophet ﷺ! Astaghfirullah!

When Rasoolullah ﷺ was about to leave for the Battle of Tabuk, they approached him, in deception to the Muslims, and said, "O Prophet of Allah ﷻ! We have built a masjid for the sick and excused. Please come and perform salaah at least once in it so that the masjid may be accepted in the court of Allah ﷻ." He answered, "I am presently on route for jihad, so I don't have time to do so." They persisted with their request,

yet Rasoolullah ﷺ neither agreed to it nor set foot inside the mosque. After his return from Tabuk, many ayahs were then revealed wherein the deception and hypocrisy of the Munaafiqs, and their hatred towards Islam, were exposed. The following ayahs were specifically revealed regarding their "mosque",

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَ
إِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ، وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا
الْحُسْنَىٰ، وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ، لَا تَقُمْ فِيهِ أَبَدًا، لَمَسْجِدٌ
أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ، فَفِيهِ رِجَالٌ
يُحِبُّونَ أَنْ يَتَطَهَّرُوا، وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

'And those who have built a mosque in order to injure and because of infidelity, and to cause dissension among muslims, and as an ambush for him who has already fought against Allah ﷻ and His Messenger ﷺ from before. And they will surely swear that we desired only good. And Allah bears witness that they are certainly liars. Never stand in that mosque. No doubt, the mosque whose foundation has been laid on righteousness from the very first day is worthy that you may stand therein. Therein are those who desire to be well purified

And Allah ﷻ loves the pure.'
(Surah Al-Tauba, Verses 107-8)

Following the revelation of this ayah, the Holy Prophet ﷺ ordered Hadrat Malik bin Wakhsham ﷺ and Hadrat Ma'an bin Adi ﷺ to both gather together and burn this mosque down. (Zarqaani, Vol. 3, Pg. 80)

Hadrat Abu Bakr Siddique is appointed as the Ameer of Hajj After returning from the Ghazwah of Tabuk in 9 AH, Rasoolullah ﷺ sent 300 Muslims from Madina to perform Hajj in Makkah, making Hadrat Abu Bakr ﷺ their leader, Hadrat Ali ﷺ the *Naqeeb* (teacher) of Islam and Hadrat Sa'ad bin Waqqaas, Jabir bin Abdullah and Abu Hurairah ﷺ the *Muallims* (guides) of Hajj. He also sent 20 camels as qurbaani on his behalf to Makkah.

During this Hajj, Hadrat Abu Bakr Siddique ؓ gave khutbas at Arafah, Mina and in the Haram of the Ka'ba, while Hadrat Ali ؓ (after reciting 40 ayahs of Surah Al-Tauba) stood up and announced, "No mushrik shall now enter the Ka'ba nor shall anyone perform tawaaf naked, and safety for the Kuffaar and Mushrikeen shall be lifted in 4 months time." Hadrat Abu Hurairah ؓ and other Sahaabah reported this proclamation so loudly that they lost their voices, and after hearing this announcement, the Kuffaar and Mushrikeen, one after another, began to enter Islam. (Tabri, Vol. 2, Pg. 1721 & Zarqaani, Vol. 3, Pg. 90-3)

Miscellaneous Events of 9 AH

- ① The entire Arabian Peninsula was surrounded by an atmosphere of peace in this year, in which the obligation of zakaat was also revealed. People were appointed by Rasoolullah ؐ to collect it (as previously mentioned). (Zarqaani, Vol. 3, Pg. 100)
- ② The order of jizya to be paid was revealed for those non-muslims living under the protection of an Islamic state. The ayah that was revealed concerning it was,

حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

'Until they pay the required tax with their own hands being brought low.'

(Surah Al-Tauba, Verse 29)

- ③ It was in this year that the prohibition of interest was also revealed, and one year later (in 10 AH) Rasoolullah ؐ openly denounced it in his sermons during the Hajjatul-Wada. (Bukhari & Muslim Sharif, Chapter Tahreemul-Khamr)
- ④ Hadrat Ashama ؓ, the king of Habsha, and in whose protection the Muslim Muhaajireen lived for some years, passed away. The Holy Prophet ؐ performed his *ghaibaana* janaazah salaah in Madina and also supplicated for his forgiveness.

⑤ Abdullah bin Ubai, the Leader of the Munaafiqs in Madina, died in this year. On the request and for the consolation of his son, Hadrat Abdullah ؓ, Rasoolullah ﷺ gave his *kurta* (upper cloth) as a kaffan for him and placed his blessed saliva upon it as well. He also performed Abdullah bin Ubai's janaazah salaah as no prohibition for this was yet revealed; though Hadrat Umar ؓ did not want him to. The following ayah was later revealed,

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ

كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَأَمَاتُوا وَهُمْ فَسِقُونَ

'And never pray over any of their dead, and not stand over his grave. No doubt, they rejected Allah ﷻ and His Messenger ﷺ and died while they were disobedient.'

(Surah Al-Tauba, Verse 84)

After the ayah was revealed, Sayyiduna Rasoolullah ﷺ had never read any Munaafiq's janaazah salaah nor did he go near any of their graves. (Bukhari Sharif, Vol. 1, Pg. 169, 180 & Zarqaani, Vol. 3, Pg. 95-6)

DELEGATIONS OF ARABS

Missionaries, collectors of zakaat and Mujaahideen were all sent to the four corners of the globe to propagate Islam. Some tribes were satisfied to accept Islam at the hands of these missionaries whilst others desired to directly embrace it on the blessed hands of Rasoolullah ﷺ. Hence, people acting as delegates from their respective tribes came to Madina after hearing the message and accepted Islam at the hands of the Prophet ﷺ himself, thereafter returning to their tribes to make them muslims as well. It is these delegations that are discussed under the above heading.

They had arrived to accept Islam at various periods of time, yet after Makkah was conquered, there was a relative change in Arabian society - who were now drawn towards accepting the religion. Though most tribes were aware of the truth of Islam, fear and pressure from the Quraish had previously caused them not to accept the teachings of the

Prophet ﷺ, a fear which was now abolished subsequent to the conquering of Makkah. They now sent their delegations to Madina to seek enlightenment from the Prophet ﷺ, and then return to spread the word of Islam to them. As most had arrived in 9 AH following the Conquest of Makkah, 9 AH became known as the 'Year of the Delegations'.

The Writers of Seerat have differed regarding the number of them (Shaikh Abdul-Haqq Muhaddith Dehlwi ؒ states that there were more than 60). (*Madaarij*, Vol. 3, Pg. 385)

Allama Qastalaani ؒ and Hafiz Ibn Qayyum ؒ have discussed 14 of them, and we, in our concise book, discuss a few as well.

Welcoming of the delegations Rasoolullah ﷺ used to pay special attention in welcoming the arriving delegations of the Arab tribes. He would wear appealing clothes and also direct his Sahaabah to dress accordingly and meet the delegations in a specific area of Musjidun-Nabawee. The delegations were housed in excellent homes with their every need being taken care of, and the Holy Prophet ﷺ would reverently address them whilst informing them of the necessary beliefs, practices and commands of Islam. Appropriate gifts were also given to them.

Delegation of Thaqeef Following the Battles of Hunain and Taa'if, as Rasoolullah ﷺ was returning to Madina after performing Umra from Ja'raanah, Urwa bin Mas'ood Thaqafi, the leader of the Thaqeef tribe, met him en-route and wilfully accepted Islam. He was a very honourable and admired person (a brief discussion of him has been mentioned under the topic of the Treaty of Hudaibiyah). After accepting Islam, he submitted, "Ya Rasoolallah, permit me to go back to my tribe and propagate Islam amongst them.", and gaining permission to do so, he returned to his tribe, climbed onto the roof of his house and openly announced his acceptance of Islam. From here he earnestly urged his fellow tribe-members to also accept the religion, yet his exhortation only angered and brought them to fire arrows at him. Alas, Hadrat Urwa bin Mas'ood ؒ was, as a result, struck by one of them and made shaheed. After murdering him, the Thaqeef tribe began to think,

that all Arabs were now embracing Islam - for how long and with how many people were they going to fight with against it? On this very day they sent one of their respected leaders (Edyalail bin Amr), together with other leaders of theirs, to Madina. When this group arrived, they specified to Rasoolullah ﷺ that they shall only accept Islam if the idol 'Laat' will not be destroyed for three years. He rejected this and said, "Islam will not tolerate idol-worship for even a second. Your idol will definitely be destroyed, but you don't have to do it with your own hands; I shall send Abu Sufyaan ؓ and Mugheera bin Shu'ba ؓ to carry it out." They then accepted Islam, and Hadrat Uthman bin Aas ؓ (a dignified member of the tribe) was appointed its ameer. With them were Hadrat Abu Sufyaan ؓ and Hadrat Mugheera bin Shu'ba ؓ also sent to Taa'if to destroy the idol of Laat, which they successfully did. (*Madaarij*, Vol. 2, Pg. 366)

Delegation of Kunda They lived in the area of Yemen. 80 riders, well-dressed in silk garments and hair combed, entered Madina with weapons in a 'glorious procession'. When they presented themselves to Rasoolullah ﷺ he asked if they had accepted Islam, to which they replied in the affirmative. He then asked, "Why then do you wear silk garments?" Hearing this, they then removed their silk coats and tore away any silk sewn to their clothes. (*Madaarij*, Vol. 2, Pg. 366)

Banu Ash'ar's delegation They had also lived in Yemen and were respected members of the Banu Ash'ar tribe; repeating the following stanza whilst entering the city of Madina,

غَدًا نَلْقَى الْأَحِبَّةَ مُحَمَّدًا وَصَحْبَهُ

"We shall meet Muhammad and his Companions, our beloved."

Hadrat Abu Huraira ؓ narrates that he heard Rasoolullah ﷺ say, "The Yemenis whose hearts are compassionate have come. Imaan and wisdom are both Yemeni, and people that tend to sheep are dignified and compassionate while those that tend to camels are proud and obnoxious." It is due to this prophetic dua made that the people of Yemen are always rich with the wealth of knowledge and wisdom, and are pure of heart with the ma'firat of Allah ﷻ, especially Hadrat Abu Moosa Ashari ؓ, who was an unrivalled *qari* of the Holy Quran

amongst the Companions. Imam Shaikh Abul-Hassan Ashari ؒ, the
renowned imam of Ahle-Sunnah *aqaid*, is a descendant of him. (*Madaarij*,
Vol. 2, Pg. 367)

Delegation of Banu Asad Some members of this tribe came and
happily accepted Islam in the court of the Holy Prophet ﷺ. They did,
however, say the following (apparently demonstrating Rasoolullah's ﷺ
obligation to them in their acceptance), "O Prophet of Allah, we have
endured a long and tiresome journey through severe drought with no
food to eat. Nevertheless, we shall do you a favour and accept Islam."

The following ayah was revealed regarding this 'favour',

يَمْنُونَ عَلَيْكَ إِنْ أَسْلَمُوا، قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ، بَلِ اللَّهُ

يَمْنُ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

'O beloved (prophet)! They take it as a favour to you that they have
become muslims. Say, 'do not place the favour of your Islam on me;
but rather Allah ﷻ confers a favour upon you in that He has guided
you to Islam, if you are truthful.'

(Surah Al-Hujuraat, Verse 17)

Fazaarah's delegation They belonged to the people of Ainiyah bin
Hisn Fazaari. 20 of them came to the Prophet ﷺ to announce their
acceptance of Islam and also requested him to make dua for rain in their
land due to undergoing drought and starvation at the time. On Jumu'ah
(Friday), Rasoolullah ﷺ made dua on the mimbar, which caused it to
rain immediately and last an entire week. While delivering a sermon
upon the pulpit during the following Friday, a *bedouin* Arab said, "Ya
Rasoolallah ﷺ! Animals are dying and causing our children to go
hungry. The roads have also become unusable, so make dua that it rains
on the mountains and not in the valleys." When he made this dua, the
rain clouds shifted to the mountain region of the city, and eight days
later, the sun was finally visible in the city of Madinah Munawwara.
(*Madaarij*, Vol. 2, Pg. 359)

Delegation of Banu Marah 13 members of this tribe, including their
leader Haarith bin Auf, came to Madina as delegates. They all accepted

Islam and requested for a dua of rain to be made in their land due to facing a harsh drought. Sayyiduna Rasoolullah ﷺ said the following as supplication,

اللَّهُمَّ اسْقِهِمُ الْغَيْثَ

“O Allah ﷻ, quench their thirst with rain.”

He also instructed Hadrat Bilaal ؓ to give 400 dirhams and an auqiya of silver to each of them as a gift, with Hadrat Haarith bin Auf ؓ receiving 12 auqiyas of silver in his capability of chief.

After returning to their homeland, they found that the rain had occurred there at the precise time Rasoolullah ﷺ made dua for it in Madina. (*Madaarij, Vol. 2, Pg. 360*)

Banu Bakaa's delegation In this delegation was also Hadrat Mu'aawiyah bin Thaur bin Ubaad ؓ, an old man of 100 years. All had announced their acceptance of Islam to the Prophet ﷺ, before Hadrat Mu'aawiyah ؓ brought forward his son, Hadrat Basheer ؓ, and requested him to place his blessed hand upon his son's head. The Holy Prophet ﷺ did as was requested, granted him a few sheep and made dua for the goodness of the delegates as well - the effect of which saved the homes of their tribe from starvation and drought when it had later occurred in their land. (*Madaarij, Vol. 2, Pg. 360*)

Delegation of Banu Kanaanah The leader of this delegation was Hadrat Waathilah bin Asqaa ؓ. They happily became Muslims but, upon returning home after their pledge of allegiance to Islam, Hadrat Waathilah's ؓ father became very angry at this and vowed never to talk to him. Being completely distraught with this, Hadrat Waathilah bin Asqaa ؓ returned to Madina and partook in the expedition of Tabuk. He later began to live with the Ashaabe-Suffah in the service of Rasoolullah ﷺ, and proceeded to Basra after his demise. Towards the end of his life, Hadrat Waathilah bin Asqaa ؓ went to Shaam, where he passed away in Damascus in 85 AH. (*Madaarij, Vol. 2, Pg. 360*)

Banu Hilaal's delegation These people, amongst whom was also Hadrat Ziaad bin Abdullah ؓ, also accepted Islam in the court of the

Holy Prophet ﷺ. After he became a Muslim, Hadrat Ziaad ﷺ proudly entered the home of his maternal aunt, Ummul-Mu'mineen Bibi Maimoonah ﷺ. While he was sitting and speaking, Sayyiduna Sayyidah Maimoonah's ﷺ nephew, brushed his face out of mercy with his blessed hands. This caused the face of Hadrat Ziaad ﷺ to become so noorani that the Banu Hilaal state, "After this, the face of Hadrat Ziaad ﷺ was always found to be bright." (*Madaarij, Vol. 2, Pg. 360*)

Damaam bin Tha'laba's delegation This delegation acted as representatives of the Sa'ad bin Bakr tribe in the court of Rasoolullah ﷺ. They were handsome and fair people with fine locks of hair, coming to Masjidun-Nabawee and enquiring as to who was Muhammad ﷺ. People gestured to a fair, handsome person and said, "That is Rasoolullah ﷺ." Hadrat Damaam bin Tha'laba ﷺ then stepped forward and said, "O Son of Abdul-Muttalib ﷺ, I wish to ask you some questions but will be very critical in doing so, so please bear with me." Rasoolullah ﷺ replied, "Ask what you wish", and the following dialogue thereafter took place,

Damaam bin Tha'laba

I take an oath on Allah, the Creator and Nourisher of all mankind, and ask: Has he sent you to us as a prophet?

The Holy Prophet ﷺ

Yes.

Damaam bin Tha'laba

Again, I take oath on Allah and ask if salaah, zakaat, fasting and hajj has been made obligatory upon us by Him.

The Holy Prophet ﷺ

Yes.

Damaam bin Tha'laba

I have brought imaan on whatever you have said and I am Damaam bin Tha'laba. I have been sent to you by my tribe, the

Banu Sa'ad, so that I may understand Islam and return to explain it to them.

As a muslim, Hadrat Damaam bin Tha'laba ؓ, then returned to his tribe and, after gathering them, began to curse their idols of Laat, Uzra, Manaat and Hubal. The tribe threatened him, saying, "O Son of Tha'laba! What are you saying? If you don't keep quiet you'll bear the anger of the idols." He replied, "Unintelligent people! What can these idols of stone ever do for us? Listen! Allah ﷻ - the granter of benefit and harm, has sent a prophet and has revealed a divine book for the salvation of man. I bear witness that there is none worthy of worship but Allah ﷻ and that Muhammad ﷺ is His Messenger. I presented myself in the court of the Prophet of Allah ﷺ and have brought you this message of Islam." He then informed them of Islam's essential acts of salaah, hajj, zakaat etc. and delivered such a moving talk on the truth of it that all men and women accepted it overnight. The tribe then destroyed their idols and built a masjid for the worship of the one, true Allah ﷻ! (Madaarij, Vol. 2, Pg. 364)

Delegation of Balli When this delegation came to Madina, Hadrat Abu Radeefah ؓ, who had already accepted Islam, introduced them to the Prophet ﷺ and said that this delegation were members of his tribe, to which he replied, "I welcome your tribe." He then said, "O Prophet of Allah ﷻ! These people have accepted Islam and take the responsibility of their tribe becoming muslim", to which the Prophet ﷺ replied, "Whoever Allah ﷻ wishes to bestow goodness to, He grants that person the salvation of Islam."

An old man from the delegation, Abu Daif, asked, "Ya Rasoolallah ﷺ. I am a person who likes to host and be hospitable to guests. Shall I receive any reward for this?" Rasoolullah ﷺ answered, "After accepting Islam, whichever guest you shall be hospitable to, be he poor or rich, you shall receive reward for it."

He then enquired, "Ya Rasoolallah ﷺ! How many days does a guest have the right to?" The Prophet ﷺ replied, "Until three days, and whatever he eats after this is sadaqah." (Madaarij, Vol. 2, Pg. 364)

Delegation of Tajeeb This delegation consisted of 13 people that had also brought the zakaat of their wealth and livestock to Rasoolullah ﷺ. After being welcomed by him, he instructed them to take their zakaat back to their homeland and distribute it amongst the poor there. They said, "Ya Rasoolallah! This is the money which remains from the zakaat that we've already given to the poor of our homeland. Their needs are more than undertaken by the money we've given them, and we present the excess to you." Rasoolullah ﷺ then accepted their zakaat and showered these fortunate people with his blessings in hospitality and by bestowing gifts to them at the time of their departure, also asking if there was anyone from their tribe who had not physically seen him. They replied, "Yes! There is a young man that we have left behind to guard our homes." He instructed them to send the man to him, which they later did. When he arrived in Madina, the man requested, "O Prophet of Allah, you've fulfilled their needs and sent them back home. I too have come to you with a need to be fulfilled." After being asked concerning what it was, he replied, "Ya Rasoolallah ﷺ, I've not come to you to ask for wealth, but so that Allah ﷻ may forgive me, have mercy on me and grant me dependancy on Him alone." Rasoolullah ﷺ became extremely happy after hearing this dua and made the following supplication,

اَللّٰهُمَّ اغْفِرْ لَهُ وَاَرْحَمْهُ وَاَجْعَلْ غِنَاهُ فِيْ قَلْبِهِ

"O Allah ﷻ, forgive and have mercy on him. Grant him independency from the world."

The man was afterwards appointed as his tribes leader and became the imaam of their musjid. (*Madaarij, Vol. 2, Pg. 364*)

Delegation of Mazeena Hadrat Nu'maan bin Maqran ﷺ, the leader of this delegation, narrates, "400 members of our tribe came to Madina. When we were returning to our homes afterwards, Rasoolullah ﷺ directed Hadrat Umar ﷺ to give us some gifts. He replied that he did not have anything in his house save a few dates, and felt that they may not be satisfied with this as a gift. Nevertheless, Rasoolullah ﷺ once again instructed him to give us gifts, and Hadrat Umar ﷺ, upon hearing this for the second time, took all 400 of us to his house where the container of dates was and requested us to take as much as we pleased from it, which

we did." Hadrat Nu'maan bin Maqran ؓ further states that he was the last person to proceed to the house for dates. When he looked at the quantity of dates in the container, he noticed that it was as it was in the beginning - as if not a single date had been taken.

This was also the very Hadrat Nu'maan bin Maqran ؓ who was the flag-bearer of the Mazeena tribe in the conquest of Makkah, and who had made hijrat to Madina with his 7 brothers. Hadrat Abdullah bin Mas'ood ؓ states, "Some houses are filled with imaan while others are filled with *nifaaq*. The house of the children of Maqran is a fort of imaan." (*Madaarij*, Vol. 2, Pg. 367)

Delegation of Daus Hadrat Tufail bin Dausi ؓ was the spokesman of this delegation who had accepted Islam even before the hijrat. The incident of his embracing Islam is as follows. He was a distinguished poet and was once told by the Kuffaar of the Quraish while coming to Makkah, "Be careful! Don't meet with Muhammad nor listen to what he speaks, because his speech has a magic in it. Whoever listens to him leaves his religion, and his ties with his family are severed", as was the deception of the disbelievers who only wished that none would listen to the Holy Quran. However, one morning, Tufail bin Dausi proceeded to the Haram of the Ka'ba where, incidentally, Rasoolullah ﷺ was reciting the Holy Quran whilst performing Fajr salaah. His heart was captured instantly upon hearing the eloquence and beautiful recitation of the Quran and followed Rasoolullah ﷺ back to his home. He entered the house and sat down to narrate the Quraish's accusations against him, later exclaiming, "Oath on Allah! I've never listened to anything more eloquent and graceful than the Quran. For the sake of Allah, tell me what is Islam." Rasoolullah ﷺ explained some of the laws to him and invited him to accept Islam, to which he immediately did, and thereafter requested, "O Prophet of Allah ﷺ! Grant me a sign or miracle through which people may see and verify me when I invite them to Islam." Rasoolullah ﷺ made dua that he be granted a special noor, which caused the area between his eyes to be bright with it - similar to a lamp. He desired it, however, to be shifted to his head, and it then did so, beginning to now shine there brightly. After returning to his tribe and inviting them towards Islam, only the parents and wife of Hadrat Tufail ؓ accepted it, while others became his enemies. Disappointed and

hopeless in the tribe ever accepting Islam, he returned to the Holy Prophet ﷺ and related their conceit to him, to which he was then told, "Go to your tribe and invite them towards Islam very mildly." Hadrat Tufail ؓ then returned to his homeland and continuously called people towards Islam until 70 or 80 families became muslims. He brought these people to Rasoolullah ﷺ in Khaibar, where they were also granted a share of the war-booty. (*Madaarij, Vol. 2, Pg. 370*)

Delegation of Banu Abas When the delegation of Banu Abas arrived, they said to Sayyiduna Rasoolullah ﷺ, "Our missionaries have informed us that a person shall not be accepted as a Muslim if he does not perform hijrat. O Prophet of Allah! If you order us, we are willing to sell our goods, property and livestock to make hijrat to Madina." He replied, "Hijrat is not obligatory upon you. What's necessary is that you fear Allah ﷻ and live your lives according to Islam wherever you are. (*Madaarij, Vol. 2, Pg. 370*)

Daaram's delegation This delegation was comprised of 10 people belonging to the Lakhm tribe, their leader being Haani bin Habib. They had brought as gifts for Rasoolullah ﷺ some horses, a silk jubba and a bottle of liquor from their homeland. Rasoolullah ﷺ accepted all the gifts except the bottle of liquor saying, "Allah ﷻ has prohibited liquor." When Hadrat Haani bin Habib ؓ thereafter sought permission to sell it, he replied, "The Allah ﷻ that has prohibited the drinking of this liquor has also made the selling of it haraam. You should therefore take the bottle of alcohol and empty it on the ground."

The Prophet ﷺ gave the silk jubba to his uncle Hadrat Abbas ؓ, who replied, "Ya Rasoolallah ﷺ, what shall I do after taking it when men are prohibited to wear silk?" He advised, "You should separate its gold and make jewellery for your wives from it. Sell the silk as well and thereafter use the money you've made." Hadrat Abbas ؓ subsequently sold the jubba for 8,000 dirhams; and the delegation very happily accepted Islam on the blessed hand's of the Holy Prophet ﷺ. (*Madaarij, Vol. 2, Pg. 365*)

Delegation of Ghaamid This group of 10 men came to Madina in 10 AH whilst leaving behind a young man to look after their possessions at their camp on the way. This man fell asleep when a thief appeared and

stole all their goods. When the group came to Rasoolullah ﷺ, he said, "A bag belonging to one of you people was stolen, but the young man was able to retrieve it", and after returning to their camp, they were informed by the young man that one of their bags was stolen, but he managed to retrieve it by pursuing the thief. They immediately said, "Indeed this prophet is true, and he had informed us of this incident so that we may believe in his prophethood." The entire group, including the young man, all then proceeded to Rasoolullah ﷺ, read the kalima before him and entered into Islam. The Holy Prophet ﷺ also instructed Hadrat Ubai bin Ka'ab ؓ to teach them how to recite the Quran during their stay in Madina. (*Madaarij, Vol. 2, Pg. 374*)

Delegation of Najraan This delegation comprised of the Christians of Najraan. 60 riders came to Madina in total - amongst them 24 respected leaders and 3 instrumental in their political and religious affairs, whose names were Abdul-Maseeh, Alyam and Abu Haaritha bin Alqamah. They presented many questions to Rasoolullah ﷺ but all were answered. While discussing Hadrat Esa ؑ, the Christians of Najraan refused to accept that he was from the womb of Hadrat Maryam ؑ without the intervention of a father. Thus, the following ayah regarding this, known as 'the Ayah of Mubaahilah', was revealed,

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۚ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنُ مِنَ الْمُمْتَرِينَ ۚ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَابْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ۖ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

'The likeness of Esa with Allah is like Adam. He created him of dust, then said, "Be", and 'he' was at once. O Listener! This is the truth from your Lord; therefore be not doubters. Then O beloved! Whoever disputes with you about Esa after knowledge has come to you, then tell them, "Come, let us call our sons and your sons and our women and your women and our souls and your souls, then let us pray earnestly, and so lay the curse of Allah upon the liars."

(Surah Ale-Imraan, Verses 59-61)

When Rasoolullah ﷺ invited these Christians for a *mubaahilah*, they asked for a night to be given for them to decide. In the morning, he emerged from his home with Hadrat Hassan, Husain, Ali and Fathima عليها السلام for the *mubaahilah*, yet the Christians refused to take part in it, thereafter agreeing to pay *jizya* and making a truce with him. (*Tafseer Jalaalain*)

CHAPTER FIFTEEN

TENTH YEAR AFTER HIJRAT

Hajjatul-Wada The most important incident of this year was the Hajjatul-Wada of Rasoolullah ﷺ, which was the last Hajj performed by him and the first after hijrat. In Zul-Qaadah 10 AH, the Holy Prophet ﷺ had announced his intention to perform Hajj in that year in an announcement that spread rapidly throughout the Arabian Peninsula, with all Arab tribes rushing to accompany him.

Finally on the last Thursday of Zul-Qaadah, Rasoolullah ﷺ performed ghusal, got dressed and went to Musjidun-Nabawee to perform Zohr salaah; thereafter leaving to perform the Hajj and taking with him all the Ummahaatul-Mu'mineen as well. When he reached the *meekaat* of the people of Madina, Zul-Haleefah, he stayed the night and made ghusal in the morning, after which Sayyidah Aisha ؓ applied *itr* to his body before he wore ihraam. Rasoolullah ﷺ then performed two rakaats of namaaz and wore ihraam whilst on his camel, 'Qaswaa', loudly saying, "Labbayk", and proceeded to Makkah. Hadrat Jabir ؓ narrates that when he lifted his head, he could see nothing but people in every direction he faced. Baihaqi has recorded the people with to be 114,000, while other narrations state that 124,000 Muslims were present to perform 'Hajjatul-Wada'. (*Zarqaani, Vol. 3, Pg. 106 & Madaarij, Vol. 2, Pg. 387*)

On the 4th of Zul-Hijjah, the Holy Prophet ﷺ arrived at Makkah Mukarramah. Announcing his arrival, the small children of his family (the Banu Haashim) ran towards him in happiness, and some of them were made to sit on the Holy Prophet's ﷺ camel by Rasoolullah ﷺ himself. (*Nasaa'i Sharif, Vol. 2, Pg. 26*)

He performed Fajr salaah at a place called Zee-Tawaa, where he made ghusal as well. Rasoolullah ﷺ then entered Makkah Mukarramah, and at the time when the sun had risen, entered Musjidul-Haraam. The following dua was made when he saw the Holy Ka'ba,

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ حِينَا رَبَّنَا بِالسَّلَامِ اللَّهُمَّ زِدْ هَذَا
الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً وَزِدْ مَنْ حَجَّهَ وَ
اعْتَمَرَهُ تَكْرِيمًا وَتَشْرِيفًا وَتَعْظِيمًا

"O Allah ﷻ, You are peace and from You is peace.
O Allah ﷻ, keep us alive with peace. O Allah ﷻ, increase the
goodness, respect and dignity of this house, and increase the honour
of those who perform Hajj and Umra at this house."

When he came before the Hajr-e-Aswad, he kissed and placed his hands on it, making tawaaf of the Holy Ka'ba afterwards (performing ramal in the first 3 rounds and walking normally to perform the subsequent 4). Whenever the Hajr-e-Aswad was reached upon completing a round of tawaaf, the Prophet ﷺ kissed it by either gesturing to it with his staff and thereafter kissing the staff itself, kissing it directly with his lips or by kissing his hands after placing them on it. It is also proven that he made *istilaam* of Rukne-Yemeni. (*Nasaa'i Sharif*, Vol. 2, Pg. 30-1)

When the tawaaf was completed, he came to *Maqaam-e-Ibrahim*, performed two rakaats of salaah and went back to make *istilaam* of Hajr-e-Aswad. He then headed for the mountain of Safa and recited the following ayah upon nearing it,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

'No doubt, Safa and Marwa are among the signs of Allah.'
(Surah Al-Baqarah, Verse 158)

Sa'ee of Safa and Marwa was then performed, and Rasoolullah ﷺ did not remove his ihraam after completing his Umra as he had with him animals for qurbaani.

On Thursday the 8th of Zul-Hijjah he set out for Mina where he performed 5 salaah (Zohr, Asr, Maghrib, Esha and Fajr) and thereafter left for Arafah on Friday the 9th of Zul-Hijjah.

During the Period of Ignorance, the Quraish would stay at Muzdalifah instead of Arafah (where all Arabs stayed), thinking themselves to be more superior than other tribes; a 'distinction' however, that was not accepted in Islam. Hence, Allah ordered in the Holy Quran,

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

'Then O men of the Quraish, you also return back from the same place whence the people return back.'
(Surah Al-Baqarah, Verse 199)

When Rasoolullah ﷺ arrived at Arafah, he first pitched his tent and thereafter delivered a sermon while mounted on his camel, Qaswaa. In this sermon he explained essential injunctions of Islam and said in erasing the practices in the Period of Ignorance,,

أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ

"Listen carefully! All rites and customs of the Period of Ignorance are crushed beneath my feet."

(Abu Dawood Sharif, Vol. 1, Pg. 263 & Muslim Sharif, Vol. 1, Pg. 397)

Similarly, in eradicating the un-Islamic practice of maintaining pride based on family heritage and establishing the equality that Islam created, Rasoolullah ﷺ said in his historical sermon,

أَيُّهَا النَّاسُ أَلَا أَنَّ رَبَّكُمْ وَاحِدٌ وَأَنَّ أَبَاكُمْ وَاحِدٌ لَا فَضْلَ
لِعَرَبِيٍّ عَلَى عَجَمِيٍّ وَلَا لَأَحْمَرَ عَلَى أَسْوَدَ وَلَا لَأَسْوَدَ عَلَى
أَحْمَرَ إِلَّا بِالتَّقْوَى

"O People, your Lord is One and so is your fore-father Adam ﷺ. Listen! No Arab has any superiority over a non-Arab, neither does a red person over a black, nor a black person over a red person. Only in piety is there superiority."
(Musnad Imaam Ahmed)

In establishing world peace, the Peace-maker of the entire world, Sayyiduna Muhammad Mustafa ﷺ said,

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا

شَهْرُكُمْ هَذَا بَلَدُكُمْ هَذَا يَوْمَ تَلْقَوْنَ رَبَّكُمْ

"Your blood and possessions until the Day of Judgement is sacred, just as this day, this month and this city is sacred."
(Bukhari, Muslim & Abu Dawood Sharif)

Ending his sermon, Rasoolullah ﷺ said,

وَأَنْتُمْ مَسْئُولُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ

"When you shall be questioned before Allah ﷻ regarding me, what answer shall you give?"

All present said, "We shall say to Allah ﷻ that you had propagated His message and fulfilled the rights of prophethood." Rasoolullah ﷺ then pointed to the sky with his finger and said three times,

اللَّهُمَّ اشْهَدْ

"O Allah ﷻ! Be witness."

(Abu Dawood Sharif, Vol. 1, Pg. 263)

During this sermon, while Rasoolullah ﷺ was fulfilling his obligations as a prophet, the following ayah was revealed,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ

لَكُمْ الْإِسْلَامَ دِينًا

"This day I have perfected your religion for you, and completed My favour upon you, and have chosen Islam as your way of life."

(Surah Maida, Verse 3)

After the sermon, Rasoolullah ﷺ performed both Zohr and Asr with a single azaan yet two *iqaamahs* for each; thereafter proceeding to Mauqaf, and under Jable-Rahmat, busied himself in making dua until the sun set. After this, the 100,000 Haajis made their way to Muzdalifah

where Maghrib and Esha salaah were performed with a single azaan but different iqaamahs. The entire night was spent by the Prophet ﷺ in dua for his ummah, later making his way to Mina before the sun could rise. Upon reaching the Jamrah, Rasoolullah ﷺ began to stone it, and then proclaimed loudly,

لَتَأْخُذُوا مَنَاسِكَكُمْ فَإِنِّي لَا أَدْرِي لِعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ

“Learn the laws of Hajj; I might not perform another after this.”
(Muslim Sharif, Vol. 1, Pg. 419)

A sermon similar to the one delivered in Arafah was given in Mina as well, in clarifying the Rules of Islam. Rasoolullah ﷺ then went to the slaughter area for having 100 camels for qurbaani. Some were slaughtered by him himself while the rest by Hadrat Ali ﷺ. All meat, skin etc. of the animals were distributed, with the fees for the butcher given separately.

The blessed hair of Rasoolullah Hadrat Ma'mar bin Abdullah ﷺ subsequently shaved the hair of the Holy Prophet ﷺ after qurbaani. Some were given to Hadrat Abu Talha Ansaari ﷺ, while the rest being distributed amongst the Muslims. (Muslim Sharif, Vol. 1, Pg. 421)

The Prophet ﷺ then returned to Makkah perform *tawaaf-e-ziyaarah*.

The Distributor of Kauthar at the well of zam-zam Afterwards, Rasoolullah ﷺ returned to the well of zam-zam whilst the family of Abdul-Muttalib ﷺ gave the Haajis zam-zam to drink, and said, “If I did not fear that people seeing me drinking zam-zam with my hands will refuse to accept it from you, O family of Abdul-Muttalib, I would definitely have extended my hands to the well and drank from it.” He was then presented zam-zam by Hadrat Abbas ﷺ, which he drank standing facing the qiblah. Following this, the Holy Prophet ﷺ returned to Mina and stayed there until the 12th of Zul-Hijjah; pelting the Jamrahs every day after the sun had set. On Tuesday the 13th of Zul-Hijjah (after the setting of the sun), the Prophet ﷺ left Mina for a place called Mahsab where he stayed the entire night. He read Fajr salaah in the masjid of the Ka'ba, and after performing *tawaaf-e-wada*, prepared to return to Madina with the Ansaar and Muhaajireen.

Sermon at Ghadeer Kham The Prophet ﷺ gathered his accompanying

party at Ghadeer Kham, a pond en-route to Madina, and delivered a brief sermon. It's translation follows,

"After praising Allah ﷻ. O People! I am also human and it's possible that an angel of Allah ﷻ (the Angel of Death الملك) arrives prompting me to accept his message. I leave behind you two beneficial things. One is the book of Allah ﷻ, wherein there is salvation. The other is my Ahle-Bait, and I remind you of them." (Muslim Sharif, Vol. 1, Pg. 279)

He also said,

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَآلَاهُ وَ عَادِ مَنْ عَادَاهُ

"Ali ﷻ is the moula (Master) of whatever I am the moula of. O Allah ﷻ! Love those that love Ali ﷻ and have enmity with his enemies." (Mishkaat Sharif, Pg. 565)

There is no reason given in the Ahadith for why the Holy Prophet ﷺ, in this sermon of Ghadeer Kham, narrated the excellences of Hadrat Ali ﷻ. It has been narrated in Bukhari Sharif however, that the Sahaabi did something of his own accord on this journey which the people of Yemen did not take lightly to - not liking it to an extent that one of them complained to Rasoolullah ﷺ who then said, "Ali ﷻ has a right to do more than what he had done." Thus it may be possible that the Holy Prophet ﷺ narrated the excellences of Hadrat Ali ﷻ and the Ahle-Bait to remove any doubts the Yemeni Muslims may have had regarding him. (Bukhari Sharif, Vol. 2, Pg. 223 & Tirmidhi Sharif, Chapter Munaaqib Ali)

A misunderstanding of the Rawaafiz (Shia) Some Shia writers have said at this juncture that the sermon of Ghadeer announces the immediate succession of Hadrat Ali ﷻ as Rasoolullah's ﷺ khalifa. However, any informed and educated person shall conclude that this is absolutely baseless, because if Rasoolullah ﷺ truly wanted to announce Hadrat Ali's ﷻ succession as his khalifa, he would have done so in his sermons at Arafah or Mina where more than 100,000 Muslims were gathered, not at Ghadeer Kham where only Yemenis and the people of Madina were present.

Nevertheless, after arriving at Zul-Haleefa, the Holy Prophet ﷺ spent the night there, and in the morning, blessed Madinatul-Munawwarah with his coming.

CHAPTER SIXTEEN

ELEVENTH YEAR AFTER HIJRAT

Jaishe-Usamah Another name for this army is 'Sariyah Usamah' - the last army to be sent by Rasoolullah ﷺ for battle. On Monday the 26th of Safar 11 AH, the Holy Prophet ﷺ made preparations to do battle with the Romans and called Hadrat Usamah bin Zaid ؓ on the following day saying, "I appoint you as the leader of this army and instruct you to go to Abnaa, the place where your father was made shaheed. You should suddenly attack the Kuffaar there so that they do not have the opportunity to prepare themselves for battle." With his own blessed hands, the Holy Prophet ﷺ then prepared the flag of Islam whilst he was sick and handed it over to Hadrat Usamah ؓ saying,

أَغْزُ بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ فَقَاتِلْ مَنْ كَفَرَ بِاللَّهِ

"Fight the Kuffaar and make jihad in the path of Allah ﷻ taking his name."

The Sahaabi selected Hadrat Buraida bin Khaseeb ؓ as the flag-bearer of this army and after leaving Madina, pitched a tent at a place called Jaraf (a few miles from Madina) in order to group the army. Rasoolullah ﷺ had also instructed the distinguished Ansaar and Muhaajireen to participate in this battle, though some had felt that when the old and experienced of them were present, Hadrat Usamah ؓ (being not more than 20 years old) was unfit to be the leader of this army. Rasoolullah ﷺ was disturbed upon hearing this and though he was sick, ascended onto the mimbar while his blessed hands were bandaged to give a sermon and said, "If you people doubt Usamah's ؓ ability in being the leader of this army, know that you had also doubted his father's capacity as an army leader. Oath on Allah ﷻ! His father (Zaid bin Haarith ؓ) was an able general, and Usamah is as well. He is from

amongst my Beloved Companions just as how his father was. Therefore, accept that he (Usamah bin Zaid ؓ) is from the best amongst you." After this address Rasoolullah ﷺ went back into his home and his sickness was increased.

On the 10th of Rabiul-Awwal a few people came to him to ask for leave and permission to join the Muslim army at Jaraf, and a day later, Rasoolullah's ﷺ health further deteriorated. Hadrat Usamah bin Zaid ؓ then came to visit and ask for permission to leave. He was seen by the Holy Prophet ﷺ, who because of sickness he did not say anything to him. Rasoolullah ﷺ continuously lifted his hand towards the sky and brushed the Sahaabi's body with it. Hadrat Usamah ؓ states, "From this I gathered that Rasoolullah ﷺ was making dua for me." Hadrat Usamah ؓ proceeded to his army after gaining permission to leave, and on the 12th of Rabiul-Awwal 11 AH, announced departure. He was just about to climb onto his horse when a messenger sent by his mother Hadrat Umme Aiman ؓ arrived and informed him of Rasoolullah ﷺ being close to his demise. Hearing this unbearable news, Hadrat Usamah ؓ and Abu Ubaidah ؓ etc. all returned to Madina where they truly found Rasoolullah ﷺ in proximity to the Angel of Death (الملك). On that very day, a little just after midday, Rasoolullah's ﷺ *wisaal* occurred.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Indeed we belong to Allah ﷻ and indeed to Him we shall return."
(Surah Al-Baqarah, Verse 156)

The army of Hadrat Usamah ؓ then returned to Madina, but in the last days of Rabiul-Awwal of that year, and against the opposition of some people, the army was sent to go to battle by the *Ameerul-Mu'mineen* of his time, Hadrat Abu Bakr Siddique ؓ. Hadrat Usamah ؓ reached Abnaa and after a fierce battle, gained victory over the Kuffaar. He was able to kill his father's murderer and many other disbelievers, thereafter returning to Madina after a period of 40 days whilst bringing a large amount of war-booty.

DEMISE OF THE HOLY PROPHET

One of Rasoolullah's ﷺ purposes in this world was to propagate the final, absolute divine message - Islam - to the creation, and make final

the proof of Allah ﷻ. How successful was he in this? The answer to this is that all Ambiya and Messengers of Allah ﷻ who came to this world propagated the message of Allah ﷻ according to their capacity. However, if you gather together their efforts and contest it with the efforts of the Final Prophet Muhammad Mustafa ﷺ, it would be akin to 'holding a candle to the sun'. The propagation of the message of Allah ﷻ carried out by Rasoolullah ﷺ was revolutionary to say the least - the world gained a new life thanks to the dedication of the Final Prophet of Allah. *Khaatamun-Nabiyeen* completed the mission of all Ambiya, from Hadrat Adam ﷺ to Hadrat Esa ﷺ so precisely that Allah ﷻ Himself states,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ

لَكُمْ الْإِسْلَامَ دِينًا

'This day I have perfected your religion for you and completed My favour upon you, and have chosen Islam as your way of life.'
(Surah Maida, Verse 3)

After understanding this, what need is there to ask how successful Sayyiduna Rasoolullah ﷺ was in propagating Islam and bringing the creation closer to the mercy and benevolence of their Creator, Allah ﷻ?

When the deen of Islam became complete and Sayyiduna Muhammad ﷺ fulfilled his obligation as a prophet of Allah ﷻ, it was then time for the order of Allah ﷻ, *إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ*, to be established.

Rasoolullah possessed knowledge of his death The Holy Prophet ﷺ was aware of his demise before its occurrence and informed people of it at different occasions. Hence, in Hajjatul-Wada Rasoolullah ﷺ said, "I may not perform Hajj with you after this", and the sermon given at Ghadeer Kham hinted towards a similar message as well. Though the word *لَعَلَّ* was used thus concealing a direct message of his demise, the Prophet ﷺ did not use it in the sermon delivered in the Final Pilgrimage; rather, he explicitly and with complete certainty alerted the people about his approaching demise. Hadrat Aqba bin Amr ﷺ narrates,

"Once, the Holy Prophet ﷺ emerged from his home and visited the

graves of the Shuhadaa of Uhud. He then ascended the mimbar and said, "I am a predecessor to you in demise and your witness as well. Oath on Allah ﷻ! I see the fountain of Kauthar presently from here." (Bukhari Sharif, Vol. 2, Pg. 975)

The words of the hadith are "إِنِّي فَرَطُ لَكُمْ I shall experience death before you all" (so that I may prepare the fountain of Kauthar for you).

This is an incident before the sickness in which Rasoolullah ﷺ passed away, yet in it he displayed complete knowledge and absolute certainty of when he shall pass away. When the sickness of his death had eventually begun, Rasoolullah ﷺ, without using the word 'probably', alerted his beloved daughter Sayyidah Fathima ؓ of his demise. Bukhari Sharif narrates, "In his sickness of death, Rasoolullah ﷺ called for Hadrat Fathima ؓ and whispered something to her which caused her to cry. He then whispered something a second time to her that caused her to become happy and smile. When the Azwaaje-Mutaharaat asked her about this, she replied, "First, Rasoolullah ﷺ said to me that he was going to pass away in this sickness, which brought me to tears. He then whispered to me that I shall be the first from his family to follow him in death, and this caused me to smile." (Bukhari Sharif, Vol. 2, Pg. 638)

Hence, before his demise Rasoolullah ﷺ had prior knowledge of his passing away. There is no difficulty in believing this as Allah ﷻ informed His Beloved of other people's deaths prior to it occurring. If this is accepted, why then can it be rejected that Allah ﷻ informed Sayyiduna Rasoolullah ﷺ of his own demise prior to it occurring?

Beginning of the sickness Historians are divided regarding the time of the beginning of the sickness. Nevertheless, on the 20th or 22nd night of Safar 11 AH, the Prophet ﷺ went to Jannatul-Baqi and, after returning, his health became slightly indisposed. It was the turn of Ummul-Mu'mineen Sayyidah Maimoonah ؓ to host him. (Mada'arij, Vol. 2, Pg. 417 & Zarqaani, Vol. 3, Pg. 110)

On Monday, Rasoolullah's ﷺ condition had worsened, and upon his wish with the permission of all the Azwaaje-Mutaharaat, he stayed at the home of Sayyidah Aisha ؓ; helped by Hadrat Abbas ؓ and Ali ؓ to

go to her home. Rasoolullah ﷺ lead all salaah in Masjidun-Nabawee for as long as he had the strength to do so and appointed Hadrat Abu Bakr Siddique ؓ as imaam afterwards. A total of 17 salaah were led by the Sahaabi in this period.

Once at the time of Zohr salaah, after feeling an improvement in his health and making ghusal, the Prophet ﷺ proceeded to Masjidun-Nabawee whilst being supported by Hadrat Abbas ؓ and Ali ؓ. Hadrat Abu Bakr ؓ was at that time leading the salaah and upon hearing the footsteps of Rasoolullah ﷺ, began moving back from the *musallah* of *imaamat*. Rasoolullah ﷺ however stopped this by gesturing to him and sat at his side to perform salaah; Hadrat Abu Bakr Siddique ؓ as well as other muqtadis then performed their salaah while looking at the Holy Prophet ﷺ. After the namaaz, a sermon was given and Rasoolullah ﷺ spoke of the excellences as well as the rights of the Ansaar. Some advice and rules of Islam were also bestowed and so was Surah Asr and another ayah of the Holy Quran recited by him. (*Madaarij*, Vol. 2, Pg. 425 & *Bukhari Sharif*, Vol. 2, Pg. 639)

7 *dinaars* were present in the house and Rasoolullah ﷺ said to Sayyidah Aisha ؓ, "Bring those *dinaars* to me so that I may spend it in the path of Allah ﷻ." He then distributed it through Hadrat Ali ؓ and did not leave a single ounce of silver or gold left in his home.

The sickness of the Holy Prophet ﷺ continued through abatement and escalation. On the Monday of his demise he felt an improvement in his condition, lifted the curtain of his home and was able to see the people performing Fajr salaah, as his home was adjoined to the masjid. This sight pleased Rasoolullah ﷺ who gave off a slight laugh. People saw this and became delighted, excitedly asking, "Do you want to come into the masjid?", yet he gestured no to them and closed the curtain of his home. Alas! This was the last time all the Sahaabah were able to see the most beautiful creation of Allah ﷻ, Sayyiduna Muhammad Mustafa ؐ. Hadrat Anas bin Malik ؓ states, "The face of Rasoolullah ﷺ was like a page of the Holy Quran, meaning it was white." (*Bukhari Sharif*, Vol. 2, Pg. 640)

The Prophet ﷺ thereafter lapsed in to states of consciousness and

unconsciousness. Due to sorrow, Sayyidah Fathima ؓ said, (Alas, the uneasiness of my father)." Rasoolullah ﷺ replied, "My daughter, your father shall be at ease after this." (Bukhari Sharif, Vol. 2, Pg. 641)

He then incessantly said, "مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ" With those whom Allah ﷻ has blessed", sometimes also saying, "اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى" Allah ﷻ, the higher companion!" and لَا إِلَهَ إِلَّا اللَّهُ. The Holy Prophet ﷺ further stated that there are hardships for death. Sayyidah Aisha ؓ narrates, "While in better health Rasoolullah ﷺ would always say that the Ambiya are given the choice of accepting death or remaining in this dunya. When Rasoolullah ﷺ said these words (مَعَ الَّذِينَ), I understood that he chose the Aakhirat." (Bukhari Sharif, Vol. 2, Pg. 640 and 641)

A short while before Rasoolullah's ﷺ passing away, Hadrat Abdur-Rahman bin Abu Bakr ؓ (the brother of Sayyidah Aisha ؓ) entered the room with a fresh *miswaak* in hand. Rasoolullah ﷺ began to look at him, and from this Sayyidah Aisha ؓ deduced that he desired the *miswaak*. She immediately took it, made it soft and gave it in Rasoolullah's ﷺ blessed hands, who thereafter used it. Just after midday, Rasoolullah's ﷺ breathing became heavy. His lips suddenly moved and the following was heard from him,

الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ

"Salaah and take care of those under your care."

There was a jug of water nearby in which he put his hand in a number of times and thereafter anointed his face with it. He also continuously covered his face and removed it with the blanket that covered him as well. Sayyidah Aisha ؓ was sitting beside him holding him to her chest. Without notice, Rasoolullah ﷺ lifted his hand to the sky, and pointing with his finger, said three times,

بَلِ الرَّفِيقِ الْأَعْلَى

"(Now I desire none) But only the Rafeeq-e-A'laa."

These words were on Rasoolullah's ﷺ blessed tongue when, as his head dropped down and eyes wide open staring at the roof, his soul traveled to meet its Creator.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Indeed we belong to Allah ﷻ and indeed to Him we shall return,"
(Surah Al-Baqarah, Verse 156)

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ

(Bukhari Sharif, Vol. 2, Pg. 640-1)

There is a great difference of opinion within Historians regarding the date of demise. However, the Ulema of Seerat unanimously agree that it was a Monday in the month of Rabiul-Awwal. Nevertheless, it is famously known that Rasoolullah's ﷺ passing away occurred on Monday the 12th Rabiul-Awwal 11 AH, towards the afternoon. واللّٰه اعلم

Effect of Rasoolullah's passing away The Sahaabah, Ahle-Bait and people of Madina experienced an undescrivable sorrow on the passing away of Rasoolullah ﷺ. These followers, who became restless had he been out of their sight for just a single moment, now had to endure not being able to see their beloved's face. Thus the reason for them crying and being lost in sorrow due to the Prophet's ﷺ demise is justified. Distinguished Sahaabah, without exaggeration, lost their senses and did not know what to say or do due to the grief which engulfed them. Hadrat Uthman ؓ was so emotional that he began to walk with an increased pace in various directions, saying nothing to anyone he met nor was he listening to anything they said. Hadrat Ali ؓ was in such a state of shock that he lost his energy to sit or wake up. Hadrat Abdullah bin Anees ؓ couldn't endure the sorrowful news of Rasoolullah's ﷺ demise and subsequently had a heart attack after hearing of it.

Hadrat Umar ؓ became so senseless at this that he walked in the alleys of Madina with his sword in hand saying, "Whoever says Rasoolullah ﷺ has died, his head will be severed by this sword of mine." Hadrat Aisha ؓ narrates, "After Rasoolullah ﷺ passed away Hadrat Umar ؓ and Hadrat Mugheera bin Shu'ba ؓ both entered the house after being permitted to. When Hadrat Umar ؓ saw him he said, "Indeed Rasoolullah ﷺ is undergoing a very difficult time being unconscious." After leaving, Hadrat Umar ؓ was asked by Hadrat Mugheera ؓ if he

knew that Rasoolullah ﷺ had passed away, which was an action similar to dropping a mountain on him. He replied, "Mugheera! You're a liar! Until all Munaafiqeen are destroyed Rasoolullah's ﷺ demise cannot take place."

Mawaahibul-Ladunia narrates from Tabri that Hadrat Abu Bakr Siddique ؓ was at Sunuh, a place 1 mile from Madina when the Holy Prophet ﷺ passed away. His wife Sayyidah Habiba ؓ lived here, and Hadrat Abu Bakr Siddique ؓ was permitted on Monday morning by Rasoolullah ﷺ himself to go and see his family, as there was a betterment in his condition at that time.

Bukhari Sharif narrates that he rode his horse from Sunuh directly to Sayyidah Aisha's ؓ home without listening or saying anything to anyone. Lifting the sheet off Rasoolullah's ﷺ blessed face caused him to be taken aback. He then very emotionally kissed the Prophet ﷺ between his two eyes and said, "O Prophet of Allah ﷺ. You shall not have two deaths given to you by Allah ﷻ, and you have crossed over by experiencing the death that was predestined for you." The Companion then came to the masjid where Hadrat Umar ؓ was speaking to the people and said, "O Umar ؓ, sit down"; though he refused to do so. Hadrat Abu Bakr ؓ let him be and, to gain the attention of the people, began addressing them saying,

"After the praise of Allah ﷻ, those that worshipped Muhammad ﷺ should know that he has experienced his demise; and who of you worshipped Allah ﷻ, know that He is alive in the manner that He shall never taste death."

He then recited the following ayah,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَأَنْتُمْ مَاتَ أَوْ
قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ
شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

'And Muhammad is only a Messenger. There have been other messengers before him. Will you then, if he departs or be slain, turn

back on your heels? And he who will turn back on his heels shall not harm Allah at all. And very soon Allah will recompense the thankful.'

(Surah Ale-Imraan, Verse 144)

Hadrat Abdullah bin Abbas ؓ states then when Hadrat Abu Bakr Siddique ؓ recited this ayah, it seemed as if people had not known about it before - beginning to repeat it after him. (*Bukhari Sharif, Vol. 1, Pg. 166 & Madaarij, Vol. 2, Pg. 433*)

Hadrat Umar ؓ said that after hearing this ayah of Surah Ale-Imraan he began to believe that truly Rasoolullah ﷺ had passed away and retracted his statement regarding the killing of anyone who shall say that the Prophet ﷺ is dead. Hadrat Abdullah bin Umar ؓ has also stated, "Our minds, as if they were veiled, did not incline towards the ayah; the sermon of Hadrat Abu Bakr ؓ lifted the veil from our minds." (*Madaarij, Vol. 2, Pg. 434*)

Preparation for the funeral The Ahle-Bait and family of Rasoolullah ﷺ were responsible for arranging his funeral as per his wishes. Hence, Hadrat Fadhl bin Abbas, Qasim bin Abbas, Ali, Abbas and Usamah bin Zaid ؓ together gave ghusal to him, with the water that remained on his blessed eyebrow and navel being wiped and consumed by Hadrat Ali ؓ. (*Madaarij, Vol. 2, Pg. 438-9*)

After ghusal, three pieces of cotton made in the village of Sahool were used as kaffan. There was no turban or shirt used within. (*Bukhari Sharif, Vol. 1, Pg. 169*)

Salaatul-Janaazah People began to arrive for *salaatul-janaazah* after the janaazah was prepared. It was performed by first men, followed by women and lastly children. The janaazah was in the hujra whilst small groups of people came at different turns to perform the janaazah *salaah*, not having an imaam to lead them. (*Madaarij, Vol. 2, Pg. 247 & Ibn Maajah, Pg. 118*)

The sacred grave Hadrat Abu Talha Ansaari ؓ was responsible for digging the grave of the Holy Prophet ﷺ while Hadrat Ali, Abbas, Fadhl

bin Abbas and Qashm bin Abbas ؓ helped in lowering his blessed body into the grave. (*Madaarij, Vol. 2, Pg. 442*)

Abu Dawood ؓ narrates however that Hadrat Usamah ؓ and Abdur-Rahman bin Auf ؓ also helped in lowering the body. (*Abu Dawood Sharif, Vol. 2, Pg. 458*)

The Companions were initially divided regarding where to bury Rasoolullah ؐ. Some said he should be buried in Musjidun-Nabawee whilst others said that it should be in the general graveyard of the Sahaabah Kiraam ؓ (Jannatul-Baqi). Concerning this division, Hadrat Abu Bakr Siddique ؓ said, "I heard Rasoolullah ؐ say once that a prophet is buried in the same place where his death occurred." Hadrat Abdullah bin Abbas ؓ narrates, "After hearing this hadith, the furniture of Sayyidah Aisha's ؓ hujra were removed and the Prophet ؐ was buried in a grave prepared inside." (*Ibn Maajah, Pg. 118*)

Hadrat Abu Bakr Siddique ؓ, in his capacity as Ameerul-Mu'mineen, ordered that the Ahle-Bait and other family members of the Holy Prophet ؐ be involved in his ghusal and wrapping the kaffan, as this was Rasoolullah's ؐ wish - though the Ameerul-Mu'mineen and all other Sahaabah were present outside the room in which ghusal etc. was being given. Hadrat Abu Bakr ؓ said, "The Ahle-Bait have more right to be involved in the Prophet's ؐ preparation for burial", though he and other Sahaabah yearned to be blessed in Rasoolullah's ؐ *tajheez & takfeen*. (*Madaarij, Vol. 2, Pg. 437*)

The estate of the Holy Prophet Rasoolullah ؐ lead a life of abstinence and did not horde the wealth or possessions of this world. Thus, it is apparent that his estate after passing away was little. Hadrat Amr bin Haarith ؓ narrates,

مَا تَرَكَ رَسُولُ اللَّهِ ﷺ عِنْدَ مَوْتِهِ دِرْهَمًا وَلَا دِينَارًا وَلَا عَبْدًا وَلَا

أَمَةً وَلَا شَيْئًا إِلَّا بَعْلَتَهُ الْبَيْضَاءَ وَسِلَاحَهُ وَأَرْضًا جَعَلَهَا صَدَقَةً

"At the time of his death, Rasoolullah ؐ did not leave behind any dinar or dirham; neither slave nor anything else. His only estate was a white mule and a piece of land that was given as sadaqah to

Nevertheless, after his demise the Holy Prophet's ﷺ estate comprised of 3 things,

- ① Property (Banu Nadeer, Fidak and Land of Khaibar)
- ② Animals for transport
- ③ Weapons for war

These shall be discussed in the following pages.

Property The income received from the lands at Banu Nadeer, Fidak and Khaibar were used by Rasoolullah ﷺ for the yearly expenses of his wives, as well as to fulfil the needs of the poor, destitute and general Muslim public. (*Madaarij, Vol. 2, Pg. 445*)

After his demise, Hadrat Abbas ؓ, Sayyidah Fathima ؓ and some of the Azwaaje-Mutaharaat ؓ wanted these properties to be distributed as inheritance amongst his inheritors. After presenting this request to Ameerul-Mu'mineen Hadrat Abu Bakr Siddique ؓ however, they were informed of this hadith by Hadrat Umar ؓ and other elder Sahaabah,

لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ

"We (the Prophets) do not have any inheritors, and whatever we leave behind is sadaqah for Muslims."

(Bukhari Sharif, Vol. 1, Pg. 436 & Abu Dawood Sharif, Vol. 2, Pg. 413)

In light of this hadith it can be understood that according to the *wasiyah* of the Prophet ﷺ, these properties became *waqf* (charitable fund). Hence, there could be no changing how he used to spend his wealth during his life. When Hadrat Umar ؓ became Ameerul-Mu'mineen, he, upon the persistence of Hadrat Abbas ؓ and Ali ؓ, made them the trustees of the Banu Nadeer property on condition that they spend the income received from it in the same manner as Rasoolullah ﷺ did. There was later some conflict between the two and both approached

Ameerul-Mu'mineen Hadrat Umar ؓ once again, requesting him to divide the Banu Nadeer property between the trusteeship of the two; a request not allowed by the khalifa. (*Abu Dawood Sharif, Vol. 2, Pg. 413 & Bukhari Sharif, Vol. 1, Pg. 436*)

The properties of Khaibar and Fidak however, remained in the control of the Khalifa. Marwaan bin Hikam (the governor of Madina) made it his private property until Hadrat Umar bin Abdul-Aziz ؓ (during his khilaafat) once again classified it as state property. (*Abu Dawood Sharif, Vol. 2, Pg. 417*)

Animals for transport The Prophet ﷺ owned 7 horses, 5 mules, 3 donkeys and two she-camels. (*Zarqaani, Vol. 3, Pg. 386-91*)

Nevertheless, according to authentic narrations it is known that a horse named Laheef was present when Rasoolullah ﷺ passed away, as well as a white mule named Duldul which lived until the khilaafat of Hadrat Ameer Mu'aawiya ؓ. It was so old that its teeth fell off and it eventually becoming blind as well. Ibn Asakir has recorded that Hadrat Ali ؓ rode this mule in the battle against the Khawaarij. (*Zarqaani, Vol. 3, Pg. 389*)

An Arabian donkey named Afeer and camel named Qaswaa were also present at the time of Rasoolullah's ﷺ demise. Qaswaa, the very camel bought by the Holy Prophet ﷺ from Hadrat Abu Bakr Siddique ؓ, was used by Rasoolullah ﷺ for hijrat and giving his sermon at Arafah and Mina.

Weapons for war The Holy Prophet ﷺ possessed 9 or 10 swords, 7 armours of steel, 6 bows, 1 arrow-case, 1 shield, 5 spears, 1 great black flag, some small white or yellow flags and also a camp tent; owning this many weapons as the need of jihad was always present.

Pots, bowls, vessels and other possessions There were many bowls in the Prophet's ﷺ possession, one made of glass while another of wood. This wooden bowl cracked but was later repaired by Hadrat Anas ؓ using a silver chain. (*Bukhari Sharif, Vol. 1, Pg. 438*)

His possessions also included a mirror, a collyrium holder, miswaak, a pair of scissors, a large bowl called Sa'a, a comb, a bedstead made of black wood given to him as a gift from Hadrat As'ad bin Zaraarah ؓ, a pillow stuffed with date peels and a pair of sacred shoes that are mentioned in different ahadith.

Relics of Prophethood Besides these above-mentioned possessions, there were also other *tabarukaat* left by Rasoolullah ﷺ. These were kept safe in the homes of the *aashiqs* of the Holy Prophet ﷺ and were held by them more dearly than their lives. It has been reported that Hadrat Anas ؓ had at home the Holy Prophet's ﷺ blessed hair, sacred shoes and a bowl made of wood (which he joined together using a silver chain). These were reserved by him as *tabarukaat* of the most beloved of Allah ﷻ - Muhammad Mustafa ﷺ. (*Bukhari Sharif, Vol. 1, Pg. 438*)

Similarly, Sayyidah Aisha ؓ had with her a blanket of the Prophet ﷺ kept as a *tabaruk* which people would also make *ziyaarah* (visit) of. Hadrat Abu Burda ؓ narrates, "We were present in Hadrat Aisha's ؓ company when she took out a blanket and said, "This was the blanket which Rasoolullah ﷺ was using at the time of his demise." (*Bukhari Sharif, Vol. 1, Pg. 438*)

The sword of the Holy Prophet ﷺ, 'Zulfikaar', was kept by Hadrat Ali ؓ and thereafter by his family, until coming into the hands of Imam Husain ؓ. Hence (after the martyrdom of Imam Husain ؓ) as Imam Zainul-Aabideen ؓ was leaving the court of Yazeed bin Mu'awiyah, a noted Sahaabi, Hadrat Miswar bin Makhrama ؓ, approached him and submitted, "O son of Imam Husain ؓ! May I be of help to you in any way?" Imam Zainul-Aabideen ؓ replied, "I need nothing." Hadrat Miswar ؓ then asked, "You have the sword of Rasoolullah ﷺ with you - 'Zulfikaar', and I fear that the stooges of Yazeed will overpower you and confiscate this sacred relic. If you grant me this *tabaruk* I shall sacrifice my life but not allow the Yazeedis to gain control of it; so I plead with you to do so." Imam Zainul-Aabideen ؓ however, could not bear to part with the blessed sword of the Holy Prophet ﷺ. (*Bukhari Sharif, Vol. 1, Pg. 438*)

The Khulafaa-e-Raashideen, in their respective capacities

successors of Rasoolullah ﷺ, kept with them his staff and ring. They remained with Hadrat Abu Bakr Siddique ؓ and Umar Faarooq-e-Azam ؓ until, unfortunately, the ring was lost and destroyed in the Khilaafat of Hadrat Uthman ؓ after falling from his hand into a well named Bi'r-Arees, which is also known as Bi'r-Khaatam. (*Bukhari Sharif*, Vol. 2, Pg. 872)

Whilst Hadrat Uthman Ghani ؓ was on the mimbar of Musjidun-Nabawee giving a sermon with the staff of Rasoolullah ﷺ in his hand, a wretched person named Jahjah Ghiffaari suddenly stoop up, snatched the staff from his hand and broke it - causing the anger of Allah ﷻ to be unleashed on him by his hand becoming cancerous and subsequently rotten before falling off. He then underwent an excruciating death as the cancer spread to make rotten his entire body. It was in this manner that the Prophet's ﷺ staff was destroyed. (*Dalaailun-Nubuwwah*, Vol. 3, Pg. 211)

Similarly, the Companions also possessed other tabarukaat of the Prophet ﷺ which the Ahadith mention at various junctures. They treasured these relics so much that they were even prepared to sacrifice their lives for them.

CHAPTER SEVENTEEN

VIRTUES & DISPOSITION

Just as how Allah ﷻ created the Holy Prophet ﷺ the most excellent of all creation in nature, so too did He create His beloved unrivalled in beauty and splendour as well. Indeed we are unable to grasp an understanding of Rasoolullah's unmatched body despite the Sahaabah Kiraam ﷺ (whose every moment was spent in observing the most sublime and beautiful creation of Allah ﷻ; Muhammad Mustafa ﷺ) having assisted us, and through their observations we have to conclude,

لَمْ يَخْلُقِ الرَّحْمَنُ مِثْلَ مُحَمَّدٍ

أَبَدًا وَاعْلَمِي أَنَّهُ لَا يَخْلُقُ

*"Allah ﷻ did not create an equal to Muhammad ﷺ
And I know He shall never."*

(Hayaatul-Haiwaan by Allama Damiri, Vol. 1, Pg. 42)

Hadrat Hassan bin Thaabit ﷺ, the distinguished Sahaabi and official poet of the court of the Holy Prophet ﷺ, states in his Qaseedah Hamziya concerning the matchless body of Rasoolullah ﷺ,

وَ أَحْسَنَ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي !

وَ أَجْمَلَ مِنْكَ لَمْ تَلِدِ النِّسَاءُ

'O Prophet of Allah ﷻ! My eye has never seen anyone more excellent than you! Nor has any woman given birth to someone more beautiful than you.'

خَلَقْتَ مُبْرَأً مِّنْ كُلِّ عَيْبٍ !

كَأَنَّكَ قَدْ خَلَقْتَ كَمَا تَشَاءُ

*You have been created free from any fault or imperfection,
as if you have been created how you'd wished.'*

Hadrat Allama Busairi ؒ states in his famous Qaseedah Burda Shareef,

مُنْزَعٌ عَنْ شَرِيكَ فِي مَحَاسِنِهِ

فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ

*Rasoolullah ﷺ is unique in his excellence. There can be none to
challenge him, for the beauty he possesses is unfeasible to replicate."*

And Alahazrat Maulana Shah Ahmad Raza Khan Bareilwi ؒ states,

تری خلق کو حق نے "جمیل" کہا تری خلق کو حق نے عظیم کہا

نہ ہوا ہے نہ کوئی مثل ترا • تیرے خالق حسن و ادا کی قسم

*Allah has said you to be Jameel (Beautiful) in creation, and Azeem
(Great) in mannerism. Oath on Allah ﷻ, the Creator of your beauty
and splendour! There was never, and shall never be anyone equal to
you."*

It is also the consensus and imaan of the entire muslim ummah that the
beauty and perfect proportion of Rasoolullah's ﷺ body parts are
matchless and a miracle of his. As a result, the Muhadditheen and
writers of Seerat have narrated through authentic narrations the
uniqueness, excellence and beauty of each body part of the Holy
Prophet ﷺ, Muhammad Mustafa ﷺ, which we have also concisely
narrated with the intention of beautifying our book.

The pure body Hadrat Abu Hurairah ؓ narrates that Rasoolullah's ﷺ
body was white in colour and it seemed as if it was cast in silver.
(Shamaail Tirmidhi, Pg. 2)

Hadrat Anas ؓ states, "The blessed body of Rasoolullah ﷺ was
extremely soft and delicate. I had felt many clothes made from silk yet
none compare to the softness of the Prophet's ﷺ blessed body, which

would emit a fragrance incomparable to anything else. (Bukhari Sharif, Vol. 1, Pg. 503)

Hadrat Ka'ab bin Malik ؓ has said, "When the Holy Prophet ﷺ was happy, his face became so illuminated that it seemed as though it was a piece of the moon; and through this, we understood that Rasoolullah ﷺ was pleased." (Bukhari Sharif, Vol. 1, Pg. 502)

The drops of perspiration that fell from the Prophet's ﷺ blessed face are likened to pearls, and so is the fragrance of musk and amber that they held unfound. Sayyidah Umme Sulaim ؓ (the mother of Hadrat Anas bin Malik ؓ) once spread a leather mat for Rasoolullah ﷺ to have *qailoolah* upon. She would gather his perspiration that fell onto it into a glass bottle and thereafter mix it with another fragrance of hers. Consequently, Hadrat Anas bin Malik ؓ made a wasiyah that the perfume which contained Rasoolullah's ﷺ blessed perspiration be applied to his body and kaffan after his death." (Bukhari Sharif, Vol. 2, Pg. 929 & Vol. 1, Pg. 365)

The Holy Prophet did not possess a shadow Hakeem Tirmidhi ؓ (Date of demise, 255 AH), in his book 'Nawaadirul-Usool' narrates from Hadrat Zakwaan Taabi'ee ؓ that Rasoolullah ﷺ did not cast a shadow - neither in the radiance of the sun nor in the brightness of the moon.

Imaam Ibn Saba' ؓ states, "His shadow not touching the ground is a unique disposition of the Prophet ﷺ. As he was noor himself, a shadow was not seen in the light of the sun or moon."

Some Ulema stipulate the hadith wherein Rasoolullah ﷺ supplicated to Allah ﷻ to make every part of his body noor as the reason for him not having a shadow. The words of the hadith are *وَاجْعَلْنِي نُورًا* (O Allah ﷻ! Make my entire body noor) - and when it is apparent that he is so from head to toe by Allah ﷻ, how then can noor emit a shadow?

Similarly Hadrat Abdullah bin Mubarak ؓ, as well as Allama Ibn Jauzi ؓ, narrate from Hadrat Abdullah bin Abbas ؓ that the Holy Prophet ﷺ did not possess any shadow. (Zarqaani, Vol. 5, Pg. 249)

The Holy Prophet was safe from flies, mosquitoes and lice Imaam Ashruddeen Paazi ؒ, Allama Hijaazi ؒ and other Ulema have narrated, "Never once did a fly sit on the clothes of the Prophet ؐ - what to speak of his blessed body! No lice fell onto his clothes and neither did a mosquito nor any bed-bug bite him." After narrating this in his kitaab 'Shifaaus-Sudoor fi Aalaamin-Nubuwwatir-Rasool', Abu Rabee' Sulaiman bin Saba ؒ comments, "The reason why no fly, mosquito etc. ever sat on Rasoolullah ؐ was because he was noor - and lice, flies etc. are found because of dirt and bad smells, from which Rasoolullah ؐ is free from." Imaam Sibti ؒ further explains this topic in detail in 'A'zamul-Mawaarid'. (Zarqaani, Vol. 5, Pg. 249)

Seal of Prophethood Between the shoulders of Rasoolullah ؐ was the Seal of Prophethood, which was the size of a pigeon's egg. It was a swelled piece of the body and reddish in colour. Hadrat Jabir bin Samurah ؒ has stated that he saw the Seal of Prophethood between the shoulders of Rasoolullah ؐ being the size of a pigeon's egg - a piece of the body swelled and reddish in colour. (Shamaail Tirmidhi, Pg. 3 & Tirmidhi Shareef, Vol. 2, Pg. 205)

In another narration, it has been stated that the following was written upon it,

اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ بَوَّجُهُ حَيْثُ كُنْتَ فَإِنَّكَ مَنْصُورٌ

"Allah is One and He has no partner!
O Rasool! You will be helped wherever you shall be."

A further narration also states,

كَانَ نُورًا يَتَلَأَلُ

"The Seal of Prophethood was a bright noor."

The Narrators of the ahadith have likened this seal to a pigeon's egg based on its outward appearance and shape. (Marginal notes on Tirmidhi, Vol. 2, Pg. 205)

The Holy Prophet's height Hadrat Anas ؒ states that Rasoolul. ؐ was neither very tall nor very short, but rather medium in height. His

blessed body was the perfection of beauty and, when he used to walk, he would bend it in humility. (*Shamaail Tirmidhi, Pg. 1*)

Hadrat Anas ؓ narrates a similar hadith regarding the Holy Prophet's height, further stating, "When the Prophet ﷺ used to walk, it seemed as if he was coming down from an elevated place. Never had I seen anyone equal to him before, and never did I after him." (*Shamaail Tirmidhi, Pg. 1*)

All Sahaabah ؓ agree that the Prophet ﷺ was medium in height, yet considering this, it is also a mu'jiza of his that his blessed head was the most high and visible in even a gathering of thousands of people.

The blessed head of the Prophet Narrating the features of Rasoolullah ﷺ, Hadrat Ali ؓ said that he was ضخم الرأس - meaning his head was wide - a sign of a beautiful and glorious person.

Mubarak Baal (Blessed hair) The Prophet's ﷺ hair was neither very curly nor straight, but between these two qualities. At first, it would reach his ear-lobes, later becoming curled and reaching his shoulders. On the occasion of Hajjatul-Wada though, the Holy Prophet ﷺ cut off his hair.

He would always oil it and sometimes comb it as well, making a middle-path towards his later years and doing so until his demise. The hair of Rasoolullah's ﷺ head and beard was black and he had no more than 20 white strands. (*Shamaail Tirmidhi, Pg. 504*)

After shaving his head on Hajjatul-Wada, Rasoolullah's ﷺ hair was distributed amongst the Sahaabah Kiraam ؓ as tabaruk, who thereafter kept it safe and protected it more than their lives.

Sayyidah Umme Salmah ؓ had saved this *baal mubarak* in a glass bottle. Whenever someone fell sick she would dip this bottle in water and give it to the person to drink. Subhanallah! The patient's health should then be restored. (*Bukhari Sharif, Vol. 2, Pg. 875*)

Mubarak face of the Prophet The face of the Holy Prophet ﷺ was a

mirror of noor created by Allah ﷻ - handsome, healthy and round. Hadrat Jabir bin Samurah ؓ narrates that on a moonlit night he gazed at the moon once and then at the face of Rasoolullah ﷺ and said, "I noticed that Rasoolullah's ﷺ face was brighter than the moon."

When Hadrat Bar'aa bin Aazib ؓ was asked if the Prophet's ﷺ face should shine like a sword. He replied, "No! The illumination of Rasoolullah's ﷺ face can be likened to the moon."

In narrating his blessed features, Hadrat Ali ؓ said,

مَنْ رَأَاهُ بَدَاهَةً هَابَهُ وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ

"Whoever saw him by chance became over-awed, and after recognising him became his true lover."

(Shamaail Tirmidhi, Pg. 2)

Hadrat Bar'aa bin Aazib further states that the Holy Prophet ﷺ was the most beautiful of all people. (Bukhari Sharif, Vol. 1, Pg. 502)

Concerning Rasoolullah's ﷺ blessed face, Hadrat Abdullah bin Salaam ؓ said,

فَلَمَّا تَبَيَّنْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ

"When I closely observed the face of the Prophet of Allah ﷺ, I realised that this is not the face of a charlatan."

(Mishkaat Sharif, Vol. 1, Pg. 168)

A poet in the Arabic language has also stated in his couplet,

نَبِيُّ جَمَالٍ كُلُّ مَا فِيهِ مُعْجَزٌ مِنْ

الْحُسْنِ لَكِنْ وَجْهُهُ الْآيَةُ الْكُبْرَى

"Rasoolullah ﷺ is also the Prophet of beauty. Granted, his every body part is a miracle of beauty - yet his face is a mu'jiza even more so."

And Alahazrat, Imaam Ahmed Raza ؓ states,

جس سے تاریک دل جگمگانے لگے

اس چمک والی رنگت پہ لاکھوں سلام

"Millions of blessings be upon that illuminative light, though which the darkness of the heart was removed."

The Eyebrows of Rasoolullah Rasoolullah's ﷺ eyebrows were long and fine, and when seen from a distance, seemed as though they were joined. Between the eyebrows was a vein that was to be seen when the Prophet ﷺ was angry. (*Shamaail Tirmidhi, Pg. 2*)

Illuminated Eyes Both eye's of Rasoolullah ﷺ were big with eyelashes long and dense. His pupils were a deep black with a slight red lining in the whiteness of both eyes. (*Shamaail Tirmidhi, Pg. 2*)

A unique quality of Rasoolullah's ﷺ eyes was that their vision was the same - whether they looked forward, back, left, right, at night or day and in darkness or in light. (*Zarqaani ala-Mawaahib, Vol. 5, Pg. 246 & Al-Khasaaisul-Kubra, Vol. 1, Pg. 61*)

Hence, it has been recorded in Bukhari and Muslim Sharif,

أَقِمْوْا الرُّكُوعَ وَالسُّجُودَ فَوَاللَّهِ إِنِّي لَأَرَاكُمْ مِنْ بَعْدِي

"O People! Perform ruku and sajdah correctly, for oath on Allah ﷻ! I can see you even though you stand behind me."

(Mishkaat Sharif, Pg. 82, Chapter of Ruku with ref. to Bukhari and Muslim Sharif)

Commentating on this hadith, the author of 'Mirqaat', Mullah Ali Qaari ﷺ, states,

وَهِيَ مِنَ الْخَوَارِقِ الَّتِي أُعْطِيَهَا ﷺ

"This chapter (on the blessed eyes) is from the miracles that Allah ﷻ had bestowed upon him."

(Marginal notes of Mishkaat Sharif, Pg. 82, Pg. Chapter of Ruku)

Rasoolullah's ﷺ vision did not only stop at physical objects but encompassed objects and emotions unperceived by human senses.

Thus it has been recorded in Bukhari Sharif,

وَاللّٰهُ مَا يَخْفٰى عَلٰى رُكُوْعِكُمْ وَلَا خُشُوْعِكُمْ

"By Allah! Your 'khushoo & khuzoo' is not hidden from me."

Subhanallah! What can be said regarding the blessed eyes of Rasoolullah ﷺ? He sees those behind him performing their ruku, as well as their khushoo.

What is khushoo? It is an emotion of fear and humility one experiences in his heart. It's not visible by the naked eye, yet the mu'jiza of the Prophet's ﷺ is that he may see it as well as other objects which are transparent. Subhanallah! Is there anyone able to narrate the speciality and uniqueness of the Holy Prophet's ﷺ eyes?

The Nose of Rasoolullah The Prophet ﷺ possessed a beautiful and lengthy nose from which noor should shine forth. Whoever inattentively looked at him would think that he had a very high nose, which he didn't. Rather, it was the noor that shone from it that made it seem so. (*Shamaail Tirmidhi, Pg. 2*)

The Holy Prophet's ﷺ forehead In explaining the features of the Holy Prophet ﷺ, Hadrat Hind bin Abu Haala used the words واسع الجبين to describe his forehead, signifying that it was broad. (*Shamaail Tirmidhi, Pg. 2*)

Rasoolullah's ﷺ forehead naturally emitted a bright, noorani glow. Thus, Hadrat Hassan bin Thaabit (the official poet of the court of Rasoolullah ﷺ), once said,

مَتَى تَبْدُ فِي الدَّاجِي الْبَهِيمِ جَبِينُهُ

يَلْحُ مِثْلَ مِصْبَاحِ الدُّجَى الْمُتَوَقَّدِ

"When in a dark night the Holy Prophet's ﷺ blessed forehead becomes apparent, it's as if a lamp has been lit in the darkness."

Rasoolullah's ﷺ Ears Like his blessed eyes, the Prophet ﷺ blessed ears possessed similar miraculous qualities. Thus, he himself states,

إِنِّي أَرَى مَا لَا تَرَوْنَ وَاسْمَعُ مَا لَا تَسْمَعُونَ
*"I see those things that you do not
 and hear those sounds which you do not."*
 (Al-Khasaaaisul-Kubra, Vol. 1, Pg. 67)

The above hadith proves that the sense of sight and hearing of Rasoolullah ﷺ were miraculous and matchless, and that he was able to hear sounds near and far alike. Thus as you have read in the Chapter of the Conquest of Makkah, when Rasoolullah's ﷺ haleef (the Banu Khazaa'a) called out to him from a place three days away from Madina, he had heard their plea. Allama Zarqaani ﷺ states in the commentary of this hadith,

لَا بُعْدَ فِي سَمَاعِهِ ﷺ فَقَدْ كَانَ يَسْمَعُ أَطِيطَ السَّمَاءِ
"The Prophet's ﷺ hearing of a plea for help from a place of 3 days traveling distance is not something inconceivable, for it is proven that he was listening to the crackling and chide of the sky while present in Madina."

(Al-Khasaaaisul-Kubra, Vol. 1, Pg. 53 & Marginal notes on Ad-Daulatul-Makkiyah, Pg. 180)

The blessed mouth Hadrat Hind bin Abu Haala ﷺ narrates that Rasoolullah's ﷺ cheeks were smooth, his mouth wide and teeth bright. When he should speak, a noor would appear from his front two teeth, and if he had to smile in darkness, brightness would appear due to his luminous teeth. (Shamaail Tirmidhi, Pg. 2 & Al-Khasaaaisul-Kubra, Vol. 1, Pg. 74)

Rasoolullah ﷺ would never yawn, a quality of all Ambiya - for yawning is from Shaitaan and the Prophets are free and safe from his control. (Zarqaani, Vol. 5, Pg. 248)

The Holy Prophet's mubarak tongue The Kalaam of Allah ﷻ (the Holy Quran) should arrive via Rasoolullah's ﷺ blessed tongue, and the eloquence which it possessed was so unrivalled that many noted, eloquent and rhetoric speakers became amazed, and humbled themselves before him upon hearing him speak.

Another quality of Rasoolullah's ﷺ tongue was that whatever was said by it astonishingly came into existence almost immediately.

Blessed Saliva The Holy Prophet's ﷺ saliva was a cure for the injured and sick, as well as an antidote against poison. You shall therefore read in the chapter of mu'jizaat that when Hadrat Abu Bakr ﷺ was bitten by a snake in the cave of Thoor, the poison of its bite was neutralised by the Rasoolullah's ﷺ miraculous saliva and the injury was healed. It was also the *shifaa* for Hadrat Ali ﷺ when he suffered with an eye problem at Khaibar. During the Battle of Badr Hadrat Rafea'ah bin Raafi's ﷺ eye was hit by an arrow and began to hang outside of the socket. The effect of Rasoolullah's ﷺ blessed saliva being applied to it was that he then became free from pain and regained his vision. (*Zaadul-Ma'aad, Chapter of Ghazwatul Badr*)

Hadrat Abu Qathaada ﷺ was once struck on his face by an arrow, and after Rasoolullah's ﷺ miraculous saliva was applied to it, the wound immediately stopped bleeding. The Sahaabi was never struck by any arrow or sword for the rest of his life thereafter. (*Asaaba, Biography of Abu Qathaada ﷺ*)

Miracles other than shifaa also came into being through Rasoolullah's ﷺ blessed saliva. Hadrat Anas ﷺ had by his house a well wherein the Prophet ﷺ once put his mubarak saliva, causing it to become the sweetest well in the whole of Madina. (*Zarqaani, Vol. 2, Pg. 246*)

Imaam Baihaqi ﷺ narrates that on the day of Aashura (10th Muharram), Rasoolullah ﷺ would gather all children who were at the age of being breast-fed and place his saliva in their mouths; ordering their mothers not to feed them milk until the night. This saliva was also sufficient for the children, who experienced no thirst or hunger during the entire day. (*Zarqaani, Vol. 5, Pg. 246*)

The voice of the Holy Prophet It is a characteristic of all Ambiya that they were blessed with beautiful voices. Rasoolullah ﷺ however, was the most beautiful in appearance, speech and voice amongst all. When he spoke in his khutbas, people near and far were able to hear him alike. (*Zarqaani, Vol. 4, Pg. 178*)

The mubarak neck Hadrat Hind bin Haala ؓ states that the Holy Prophet's ؓ neck was well-built, proportioned correctly, beautiful and as clean as silver. (*Shamaail Tirmidhi, Pg. 2*)

The hands of mercy Rasoolullah's ؓ palms were fleshy, his wrists long and shoulders extended and healthy. (*Shamaail Tirmidhi, Pg. 2*)

Whoever touched Rasoolullah's ؓ hand would find their hands fragrant for the entire day, and the child whom he had brushed his hand upon became famously distinguished amongst children. Hadrat Jabir bin Samurah ؓ narrates that once, he performed Zohr salaah with the Prophet ؓ and later followed him to his home. Children ran towards the Holy Prophet ؓ when they saw him, and he then brushed his merciful hand over their cheeks, also brushing his blessed hand over mine as I stood before. I felt the coolness of his hands; and such a strong fragrance was given off that it was as though he had just removed his hand from a box of perfume. (*Muslim Sharif, Vol. 2, Pg. 256*)

You may read other miracles of Rasoolullah's ؓ blessed hands in the chapter of mu'jizas.

Stomach and chest Both the stomach and chest of Rasoolullah ؓ were level. His chest was also wide, and besides a straight, thin line of hair running from it to his navel, the Prophet's ؓ stomach and chest were otherwise free from hair, though some was present on his shoulders and wrists. (*Shamaail Tirmidhi, Pg. 2*)

His chest held within it the rays of Divine Ma'rifat and was a treasury for the wahi of Allah ؓ, whilst his stomach was a symbol of patience and contentment.

His blessed feet The Prophet's ؓ feet were wide, his ankles fleshy and his shins narrow. The latter were so delicate and soft that water would flow almost instantly from them. (*Shamaail Tirmidhi, Pg. 2*)

Rasoolullah ؓ used to step on the ground very humbly whilst walking. Hadrat Abu Hurairah ؓ narrates, "I've not seen anyone more faster than

Rasoolullah ﷺ - it was as if the ground was folding itself towards him. He still, however, walked calmly with no tiredness and was always before us even though we would run to catch up to him." (Shamaail Tirmidhi, Pg. 2)

Dress of the Holy Prophet Rasoolullah ﷺ generally wore clothes made from cotton and sometimes linen, and did not have a special code of dress which he followed. Normal clothes such as a Jubba, turban, hats, etc. were worn by him. The Prophet ﷺ also liked trousers and even bought one at the market of Mina, though it is unproven that he ever wore one.

Turban A *shimla* was kept between the two shoulders, or upon one shoulder, when Rasoolullah ﷺ should tie an *amaamah* (turban) - the colours of which were white, green, yellow, saffron and black. Rasoolullah ﷺ wore a black turban on the day Makkah was conquered. (Shamaail Tirmidhi, Pg. 9)

There was always a hat beneath the *amaamah*, as the Holy Prophet ﷺ used to say, "The difference between the Mushrik's turban and ours is that we tie our turbans on hats." (Abu Dawood Sharif, Vol. 2, Pg. 209)

Sheets He preferred and mostly used cotton sheets of Yemen that were called 'Jarrah' in Arabic, occasionally using green sheets as well. (Abu Dawood Sharif, Vol. 2, Pg. 207)

Blanket Rasoolullah ﷺ had fondly used blankets as well, and used one at the time of his demise. Hadrat Abu Burda ؓ states that Sayyidah Aisha ؓ once removed a blanket and *tahband* and said, "Rasoolullah ﷺ passed away in these." (Tirmidhi Sharif, Vol. 1, Pg. 602)

Na'lain Paak His blessed shoes had a leather sole with, generally, two leather straps. (Shamaail Tirmidhi, Pg. 7)

Favourite colour Black, Green and Saffron-coloured clothes were all worn by the Prophet ﷺ - yet his most favourite and beloved colour was white. Rasoolullah ﷺ greatly detest red-coloured clothes. Once,

Hadrat Abdullah bin Umar ﷺ came to Rasoolullah ﷺ while wearing such clothes, when the Prophet ﷺ asked, "What kind of clothes are these?", expressing his dislike for the colour. The Sahaabi then enquired whether he should burn it, when Rasoolullah ﷺ replied, "No, give it to a woman to wear. There's no problem in them wearing such a colour." Similarly, the Holy Prophet ﷺ once passed by a person wearing two red-coloured clothes. When the man greeted him, he didn't respond. (*Abu Dawood Sharif, Vol. 2, Pg. 207-8*)

Ring At the time when Rasoolullah ﷺ intended to send letters to kings inviting them towards Islam, the people said, "They shall not accept a letter without a seal." Thus, a silver ring was made and had inscribed on it محمد رسول الله in three lines. (*Shamaail Tirmidhi, Pg. 7*)

Perfume Rasoolullah ﷺ was very fond of itr and always used it even though his body would emanate a fragrance which scented any alley he walked through. He would say, "The better perfume for men is whose fragrance spreads while its colour is not seen, and the better object for women is that whose fragrance does not spread, but its colour is visible (i.e. Henna)." The Holy Prophet ﷺ would never refuse itr when offered to him and would always say, "Do not refuse a gift of perfume, as it has come from Jannah." (*Shamaail Tirmidhi, Pg. 15*)

Surma Rasoolullah ﷺ used to use *surma* (collyrium), and there had been a big surma holder in his possession into which he would dip a large needle and apply it to each eye 3 times. He also said, "Use *athmad* (surma) as it brightens and makes the eye fast, and also causes eyelashes to grow." (*Shamaail Tirmidhi, Pg. 5*)

Transport As transport, horses were favoured by the Prophet ﷺ, who should also travel upon camels, mules and (Arabian) donkeys. The latter were more appealing than horses.

Appreciation of fineness Rasoolullah's ﷺ mind tended towards fineness - he once saw a person wearing dirty clothes and said expressing his distaste, "Could he not have washed his clothes?" Similarly, he once saw another man with dishevelled hair and said,

"Can't he find something (oil, comb) to neaten his untidy hair?" (Abu Dawood Sharif, Vol. 2, Pg. 207)

Another man, being shabbily dressed, approached Rasoolullah ﷺ who asked, "Do you possess any wealth?" He replied, "Yes. I have camels, horses, sheep, slaves and other possessions." Rasoolullah ﷺ then said, "When Allah ﷻ has blessed you with so much, then exhibit His favour upon you as well (wear clean, nice and tidy clothes)." (Abu Dawood Sharif, Vol. 2, Pg. 207)

Favourite foods As the life of the Prophet ﷺ was one of patience, contentment and abstinence from the world, he never yearned to eat delicious and special food. There were however, some dishes he was fond of; such as *hees* (a dish prepared from ghee, cheese and dates) and *roti* (bread) made from barley, as well as meat, vinegar, honey and especially calabash - which he would pick up from the plate and eat.

The Holy Prophet ﷺ ate the meat of sheep, camel, rabbit, chicken, goat and fish, as well as dates, sattu, grapes, pomegranate and other fruit. He was very fond of water and milk, and when he drank, would do so in three sips. Rasoolullah ﷺ never sat at a table and ate food but rather spread a mat on the floor and ate whilst sitting upon it - not leaning against anything or lying down. He would use his fingers and disliked the usage of a spoon or utensil. Yes! If the meat was tough, he would cut it with a knife. (Shamaail Tirmidhi)

Daily routine After a study of the Ahadith, a person is led to conclude that Rasoolullah ﷺ divided his time into three parts; one for Allah's ﷻ ibaadah, the other for the creation of Allah ﷻ and the third for his personal self.

Generally, his routine was as follows. Rasoolullah ﷺ would remain on his musallah after Fajr salaah until the sun was raised; this was the time for the public who would come and talk, ask for his help and learn about Islam. During this time, Rasoolullah ﷺ would also interpret their dreams, talk generally with them and sometimes listen to poetry that the Sahaabah recited before him. People would occasionally talk of the days of jaahiliyat and laugh - whilst he merely smiled. (Mishkaat

War-booty and other payments were given in this time as well until the sun became high, when he would perform *chaasht* salaah comprising of either 4 or 8 rakaats. The Prophet ﷺ would then go to the hujras of the Azwaaje-Mutaharaat to see to their and the needs of his home, helping them in doing the work of the house as well. (Bukhari Sharif, Vol. 1, Pg. 93)

After Asr, Rasoolullah ﷺ would bless the Azwaaje-Mutaharaat by visiting and talking to them for a little while and later going to the hujra of his wife whose turn it was to host him. They would then gather in that hujra and talk to him until Esha. After performing Esha in the masjid, Rasoolullah ﷺ would return to rest and disliked idle chatter after this salaah. (Muslim Sharif, Vol. 1, Pg. 472)

Routine of sleep and awaking To sleep after Esha was the normal routine of the Prophet ﷺ. However, he would unquestionably read some *surahs* of the Holy Quran and also make dua before this time. The following dua was read by him before sleeping on his right,

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَى

And when he would wake up from his sleep he would say,

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

At midnight or sometime after it, Rasoolullah ﷺ would wake up, use miswaak, perform wudhu and busy himself in ibaadah, especially tahajjud salaah and the reading of some duas. After tahajjud, he should perform *witr* salaah, 2 rakaats sunnah of Fajr salaah and thereafter proceed to the masjid after the first break of dawn. (Books of Hadith)

The Prophet's speech Sayyidah Aisha ؓ narrates that Rasoolullah ﷺ did not speak very fast, but in a simple and calm manner. His speech was so clear that the listener was able to memorise what had been said, and if he said something important, it would be said 3 times - making it easier for the one hearing to memorise. Rasoolullah ﷺ was bestowed

with the miracle of Jawaamiul-Kalim (the ability to speak briefly yet with many meanings). Hadrat Hind bin Abu Haala ؓ narrates that he did not talk unnecessarily, but remained quiet. (*Shamaail Tirmidhi*, Pg. 15)

The court of prophethood The court of the Holy Prophet ؐ was unlike that of kings and emperors. It was free from the formalities of guards, throne, crown etc, but a small verandah of sand built by the Sahaabah Kiraam ؓ in the courtyard of Musjidun-Nabawee, with a mat laid out, upon which he sat - such was the 'throne' of the king of the world, Muhammad Mustafa ؐ. Subhanallah! What simplicity did the most beloved of Allah ؐ have! And what of the people of his court? Bukhari Sharif narrates that when people should attend Rasoolullah's ؐ gathering, they would sit so still that it seemed as if birds were perched on their heads. (*Bukhari Sharif*, Pg. 398)

Rasoolullah ؐ would firstly listen to the people in need of help, and after doing so and fulfilling their needs, meet with the representatives of tribes. When he spoke, the gathering became completely silent and would listen to him attentively, their heads bowed in respect. (*Bukhari Sharif*, Vol. 1, Pg. 380)

There were also no restrictions for attending Rasoolullah's ؐ court. Every type of individual (poor, rich, Arab, non-Arab) was allowed to enter into gathering and talk to him, and there could be no interjection even if the speaker was the poorest of paupers and the interjector the most wealthiest of men - all were given a chance to speak and everyone was heard to by Rasoolullah ؐ.

When some people would go too far in talking and asking questions, he endured them with much patience and forbearance. Islamic teachings and rules were taught, cases were heard and consultation with the Sahaabah Kiraam ؓ were held. Rasoolullah ؐ would also give official orders for the betterment of the Muslim ummah within these gatherings.

The sermons of the Holy Prophet Being a good speaker and orator is also amongst the necessities of being a prophet, as lectures and sermons are excellent means of propagating Islam - the task for which a nabi or rasool was created for. It is for this reason that when Allah ؐ blessed

Hadrat Moosa عليه السلام with *risaalat* and sent him to Firoun, he made the following dua,

رَبِّ اشْرَحْ لِي صَدْرِي • وَيَسِّرْ لِي أَمْرِي • وَاحْلُلْ عُقْدَةً مِّنْ
لِّسَانِي • يَفْقَهُوا قَوْلِي

'O my Lord, open my chest for me, make my task easy for me and loosen the knot of my tongue; that they may understand my speech.'
(Surah Al-Taha, Verse 25-28)

Allah ﷻ bestowed His beloved Prophet Muhammad ﷺ with the mu'jiza of Jawaamiul-Kalim and made him the most eloquent of Arabs so that his audience shall be able to experience a revolution in their lives whenever spoken to by him - the leader of all Ambiya and the Seal of Prophethood.

As a result, the linguists and eloquent orators of the Arab world accepted the Holy Prophet ﷺ as the most rhetorical of speakers after listening to him, and numerous stone-hearted individuals were bestowed with the feeling of compassion upon hearing the eloquence of Rasoolullah's ﷺ speech.

Sayyiduna Muhammad Mustafa ﷺ was the propagator of Islam, an exceptional commander of troops, a unique conqueror and the mercy unto creation, and it was these qualities that were reflected in his sermons. While lecturing, he would sometimes become so emotional in speech that his eyes turned red, his voice uncommonly raised, and would constantly gesture with his fingers. (Muslim Sharif, Vol. 1, Pg. 284)

Hadrat Abdullah bin Umar رضي الله عنه states in describing the way and actions of the Prophet's ﷺ speech,

"I once heard Rasoolullah ﷺ giving a sermon from the mimbar of Musjidun-Nabawee saying, 'Allah ﷻ the Almighty shall take the heavens and earth in his hands and say, 'I am Omnipotent, I am the Supreme King. Where are all the proud and strong people?' While saying this he sometimes opened and closed his hand, and his blessed

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body would move from left to right due to the passion he had in lecturing. I also noticed that the last step of the mimbar was moving as well - to an extent that, I feared it shall fall from Rasoolullah's movement." (Ibn Maajah, Pg. 326)

His sermons were usually concise but relevant, sometimes lengthy. Rasoolullah ﷺ gave lectures from a mimbar, on the ground, from the back of a camel, while standing, while sitting - as the occasion had demanded. (Ibn Maajah, Pg. 79)

The effect of his speaking caused instantaneous love between people in the most difficult of situations. Hadrat Anas bin Malik ؓ states, "Once the Prophet ﷺ gave a greatly inspiring lecture, the likes of which I hadn't listened to before. During his address he said, "O People! If you knew what I know, you would laugh less and cry more", causing the people to hide their faces with their shawls and cry abundantly. (Bukhari Sharif, Vol. 2, Pg. 665)

THE IBAADAH OF RASOOLULLAH

Although he was constantly busy in other affairs, Rasoolullah ﷺ was still able to find time for ibaadah, and if all the Ambiya's lives were to be studied in search for an equal to him in this, none shall be found. The truth is that the manner and timing of all the previous Ambiya's ibaadah is not authentically recorded, while it is the uniqueness of Rasoolullah ﷺ that the Sahaabah Kiraam ؓ recorded his every action, timing and manner of all ibaadah performed by him.

Below is a brief but complete description of the ibadaahs performed by the Holy Prophet ﷺ that have been transmitted from the Glorious Companions ؓ to today.

Salaah Even prior to the announcement of prophethood Rasoolullah ﷺ would go the cave of Hira to engage himself in the ibaadah of Allah ﷻ. After the revealing of wahi, he was then informed regarding the manner of performing salaah, and five daily salaah were later made fardh on the night of Me'raaj. Besides performing these five, Rasoolullah ﷺ also performed salaatul-ishraq, chaasht, tahayatul-musjid and other nafi

salaah, also waking up at night to perform tahajjud salaah. Whilst performing them, he would sometimes recite long and sometimes short surahs. Additional information concerning his manner of performing salaah can be found in various books of hadith, e.g. Bukhari, Muslim, Tirmidhi Sharif etc.

Fasting Besides Ramadaan, Rasoolullah ﷺ especially kept fast during the month of Sha'baan, and in others as well. He used to keep fast on Mondays, Thursdays, the 10th of Muharram, ten days of Zul-Hijjah and 6 days of Shawwaal punctually, also keeping *saume-wisaal* (fasting the entire day and night) yet prohibiting this to the Muslim ummah. When the Sahaabah Kiraam asked the Holy Prophet ﷺ, "Ya Rasoolallah! You keep this fast?" He replied, "Who amongst you is like me? I spend my nights in the court of my Lord, and He sustains me." (*Bukhari & Muslim Sharif, Chapter Saume-Wisaal*)

Zakaat Zakaat was not fardh upon the Holy Prophet ﷺ, as Allah ﷻ did not make it obligatory on the Ambiya. (*Zarqaani, Vol. 8, Pg. 90*)

Rasoolullah ﷺ did give out charity though it was not obligatory upon him - and Subhanallah! What can be said of his benevolence and generosity! Whatever gold, silver, livestock and goods came to him were all given in the path of Allah ﷻ to the deserving. He could not bear any wealth or goods to remain in his home and didn't enter it if it did. Incidentally, there was such an excess of zakaat and charity to be distributed once, that even after distributing it in Shaam, a sizeable amount still remained. Rasoolullah ﷺ spent the entire night in the masjid due to this, and later went back to his home only after Hadrat Bilal ؓ had arrived and gave him the news that all the money had been distributed. (*Abu Dawood Sharif, Chapter Qubool Hadaayal-Mushrikeen*)

Hajj The Prophet ﷺ performed Hajj on either 2 or 3 occasions in Makkah Mukarramah after his proclamation of prophethood. (*Tirmidhi Sharif, Chapter Kam Hajjun-Nabi*)

Following the hijrat however, he performed only one Hajj - known famously as Hajjatul-Wada, in 10 AH (details of which have already

been given in a previous chapter), and 4 Umras. (*Bukhari, Muslim & Tirmidhi Sharif, Kitaabul-Hajj*)

Zikr-e-Ilahi Sayyidah Aisha رضي الله عنها narrates that the Prophet ﷺ was engaged in the *zikr* of Allah ﷻ every second of his life. (*Abu Dawood Sharif, Kitaabut-Tahaarah*)

CHAPTER EIGHTEEN

MANNERS OF THE HOLY PROPHET

There is no need to ask the creation regarding Rasoolullah's mannerism when the Creator himself states,

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

'And undoubtedly you possess excellent manners.'
(Surah Al-Qalam, Verse 4)

No enemy of the Prophet ﷺ has the courage to brand him as being immoral or uncivil until even today, for it would be akin to negating the presence of the sun in the light of day. His excellent mannerism, humanity and compassion were all acknowledged by even the most hardened of his enemies. Allah ﷻ states regarding the Holy Prophet's ﷺ conduct with people,

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ، وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ

لَانْقَضُوا مِنْ حَوْلِكَ

'Then it is the mercy of Allah that O beloved! You became gentle for them, and if you had been hot headed, hard hearted, then they certainly would have dispersed from your circle.'
(Surah Ale-Imraan, Verse 159)

Rasoolullah's ﷺ enemies had heard this ayah but never once did they say anything in refusal to him having an excellent code of conduct and behaviour.

Nevertheless, he possessed all admirable traits and manners a person

should have, e.g. forbearance, mercy, compassion, fairness, generosity, benevolence, spirit of selflessness, hospitality, bravery, fulfilment of promise, patience, sympathy, humility etc. Sayyidah Aisha ؓ had, in one sentence, very beautifully summarised Rasoolullah's ؐ mannerism by saying,

كَانَ خُلُقُهُ الْقُرْآنَ

"Practice of Quranic teachings was Rasoolullah's ؐ manners."
(Sahih Muslim)

We present below some examples of his blessed character. If his sunnahs and character are adopted by us, we shall indeed be successful in this world as well as in the Hereafter! Aameen.

وَاللَّهُ تَعَالَى هُوَ الْمَوْفُوقُ وَالْمُعِينُ

Intelligence of Rasoolullah A short discussion of the Prophet's ؐ intelligence is necessary, as all moral practice and theoretical excellence is based on it. Thus we narrated the following hadith; "Hadrat Wahab bin Munabah ؓ states, "I have read, in 71 different books, that if all the intelligence of people, from the time of this world being created until the Day of Qiyaamah be gathered and contested with the intelligence of the Holy Prophet ؐ, it would be akin to contesting a single grain of sand to all sands of the deserts of the world." Meaning; the intelligence of all people before, present and forthcoming is equal to a grain of sand before the intelligence of Rasoolullah ؐ, which is likened to all the sands in the deserts of the globe. Muhaddith Abu Nuaim ؓ (in his book, 'Hulya') and Muhaddith Ibn Asaakir ؓ have also narrated this hadith."
(Zarqaani, Vol. 4, Pg. 250 & Shifaa Sharif, Vol. 1, Pg. 42)

Forgiveness and forbearance Hadrat Zaid bin Sa'nah ؓ, who was previously a scholar of the Jews, once bought some dates from Rasoolullah ؐ. There had still been one or two days left for it to be given, when he came to Rasoolullah ؐ and demanded him to give them to him in a very angry and bitter tone. Staring at the Holy Prophet ؐ with contempt in his eyes and clutching his blessed clothes, Zaid bin Sa'nah said, "It's become the trait of the family of Abdul-Muttalib to delay in fulfilling the rights of people!" Hadrat Umar ؓ was witnessing

this and became infuriated. He glared at Zaid and said, "O enemy of Allah ﷺ! How dare you disrespect Rasoolullah ﷺ in this manner? Oath on Allah ﷻ! Had the Prophet's ﷺ respect not stopped me I would have definitely cut off your head with my sword." Rasoolullah ﷺ replied, "O Umar ﷓! What are you saying? You should have encouraged me to fulfill his right and advised him of how to ask for his right with respect, instead of saying what you did. By this you should have helped us both." He then ordered Hadrat Umar ﷓ to give Zaid his measurement of dates as his right, as well as a little extra. Zaid bin Sa'nah asked, "Umar, why did you give me more than my right of dates?", and the Sahaabi replied, "Rasoolullah ﷺ ordered me to give you more than your rightful share for the consolation of your heart, due to the glare I had given you." He then asked Hadrat Umar ﷓ if he'd recognised that he was Zaid bin Sa'nah, the noted scholar of the Jews, to which he replied, "Yes." Hadrat Umar ﷓ also asked him why he had disrespected the Holy Prophet ﷺ in such a manner. He replied, "O Umar! The truth be told that I had found all the qualities of the final prophet in Muhammad mentioned in the Torah, except for two which I still had to test. The first is that his forbearance shall overcome ignorance, and the second is that his forbearance shall increase if treated with additional ignorance. Through this plan of asking for the dates before time, I have now seen all the signs of the final prophet in him and declare that indeed, he is a true prophet. O Umar! I am a very rich man and be witness, I've given half of my wealth as charity for the Muslim Ummah." Zaid bin Sa'nah thereafter came to Rasoolullah ﷺ, read the kalima and entered Islam. (*Dalaailun-Nubuwwah, Vol. 1, Pg. 23 & Zarqaani, Vol. 4, Pg. 253*)

Hadrat Jubair bin Mut'im ﷓ narrates that while returning from Hunain, some bedouins came and surrounded Rasoolullah ﷺ asking for money. Moving back from their 'siege', the Prophet ﷺ reached to a mimosa tree and then stopped them. A bedouin suddenly snatched his shawl and ran off with it. Rasoolullah ﷺ replied, "At least spare me my shawl. If I had livestock equal to the amount of these shrubs I would have distributed it amongst you. You people shall not find me a stingy person, a liar or a coward." (*Bukhari Sharif, Vol. 1, Pg. 446*)

Hadrat Anas ﷓ narrates, "I was once travelling with the Holy Prophet

while he was wearing a rough Najraani scarf, when suddenly a bedouin appeared and pulled the scarf away from him so severely that his neck became scratched, thereafter saying, "Order that a share in the wealth of Allah in your custody be granted to me as well." The Mercy unto Creation then looked at him with forbearance and smiled. He then issued an order that he be given some wealth." (Bukhari Sharif, Vol. 1, Pg. 446)

In the Battle of Uhud Rasoolullah's ﷺ teeth were made shaheed by Utba bin Abu Waqqaas and his blessed face injured by Ibn Qamiyah. The only thing he said in reply was,

اَللّٰهُمَّ اهْدِ قَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ

"O Allah ﷻ! Grant my people salvation, for they don't know what they do."

A Jewess named Zainab once gave Rasoolullah ﷺ poison, yet he took no revenge for it, and when Labeed bin Aa'sam performed black magic on the Prophet ﷺ (who learnt of the incident via wahi), he did not do anything in retaliation. (Shifaa Sharif, Vol. 1, Pg. 62)

There is no need to once again write the oppression of the Kuffaar of Makkah meted out to the Holy Prophet ﷺ, who, when Makkah was later conquered by him, forgave these criminals and said,

لَا تَرِيْبَ عَلَيْكُمُ الْيَوْمَ

فَاذْهَبُوا اَنْتُمْ الطُّلَقَاءُ

"There is no cursing you today.
Go. You are all free."

Once, a kaafir who intended to kill Rasoolullah ﷺ was captured and brought before him. As this person began to tremble in fear, the Mercy unto Creation said to him, "Don't fear or be afraid. So what if you planned to kill me? You would not have been successful as Allah ﷻ has promised me protection." (Shifaa Sharif, Vol. 1, Pg. 63)

Similarly, other ahadith and incidents prove the forgiveness and

forbearance of the Prophet ﷺ. Hadrat Aisha ؓ states,

وَمَا اتَّقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ إِلَّا أَنْ تَنْتَهَكَ حُرْمَةَ اللَّهِ تَعَالَى

“Rasoolullah ﷺ did not seek revenge for any personal matter. Yet if actions prohibited by Allah ﷻ were committed, he would definitely reprimand that person.”

(Bukhari Sharif, Vol. 1, Pg. 503 & Shifaa Sharif, Vol. 1, Pg. 61)

Forgiving a person though he possessed the power to seek revenge was a demonstration of Rasoolullah's ﷺ high morality and excellent mannerism, unfound in the icons of time.

Humility So is his humility a uniqueness unfound in any other as well. Allah ﷻ gave the Holy Prophet ﷺ the choice of leading a king's life or the life of a bondsman. He chose the life of a bondsman. Seeing his humility, Hadrat Israfeel ؑ once said, “O Prophet of Allah ﷻ! It is because of this humbleness that Allah ﷻ has created you most excellent. You are the most respected and elevated of the Children of Adam ؑ. The person to come out of his grave first, and whose intercession shall be accepted on the Day of Qiyaamah, shall be you.” (Zarqaani, Vol. 4, Pg. 262 & Shifaa, Vol. 1, Pg. 86)

Hadrat Abu Umaamah ؓ narrates that once, the Holy Prophet ﷺ emerged from his home while holding an *asaa* in his hand. All the Sahaabah thereafter stood in respect for him. Seeing this, he said on the basis of humility, “You people should not stand as how *Ajami* (non-Arabs) stand to show respect. I am but a *banda* (slave of Allah ﷻ) and I eat and sit like other bandas of Allah ﷻ.” (Shifaa Sharif, Vol. 1, Pg. 86)

Sayyidah Bibi Aisha ؓ states, “Rasoolullah ﷺ used to accept the invitation of the poor even if they invited him for rough bread. He would also visit the destitute when they were sick, and should humbly sit and talk with the Sahaabah ؓ.” (Shifaa Sharif, Vol. 1, Pg. 77)

Hadrat Abu Saeed Khudri ؓ states, “Rasoolullah ﷺ used to do household chores with his own two hands, and also help his *khaadims* in doing them. He used to also sit with them and eat!” (Shifaa Sharif, Vol. 1, Pg. 77)

Social interaction Rasoolullah ﷺ used to interact with his wives, Companions, neighbours and family so courteously that it brought them all to agree that he was the most moral, compassionate and excellent mannered of the creation of Allah ﷻ. Hadrat Anas ؓ states, "I remained in the service of the Prophet ﷺ for a period of 10 years but never once did he reprimand me or ask of why I had not done a particular chore." (Zarqaani, Vol. 4, Pg. 266)

Hadrat Aisha ؓ further states, "There was no one more principled with family or friends than Rasoolullah ﷺ. Whenever anyone called him, he used to answer by saying, "Labbayk (I am present)." Hadrat Jareer ؓ states that from the time he had accepted Islam, never once was he refused by the Prophet ﷺ to sit with him, and that Sayyiduna Rasoolullah ﷺ always smiled whenever he saw him. He should also show kindness to children and visit the sick and destitute. (Shifaa Sharif, Vol. 1, Pg. 71)

Hadrat Anas ؓ states, "Whenever anyone intended to speak to the Prophet ﷺ privately in his ears, he would not move his head from that person until he finishes what he wished to say. He would never stretch his legs whilst sitting with the Sahaabah and should always be the first to make salaam and *musafahaa*. The Prophet ﷺ would also spread his own personal sheet of cloth for guests to sit on and called the Sahaabah Kiraam ؓ by their *kuniyats* (title given to a person in relation to his children e.g. The father of Zaid shall be known as Abu Zaid). All guests of his were greeted by a smile from him, and never did he stop or interject anyone whilst they were talking. In the mornings, the people of Madina used to bring bowls of water to the Holy Prophet ﷺ so that it may become *mutabarak* (blessed) by him placing his hand into it. He would not refuse to do so in even the coldest of winter mornings. (Shifaa Sharif, Vol. 1, Pg. 72)

It has been narrated by Hadrat Amr bin Saaib ؓ, "Once, Rasoolullah's ؓ foster-mother, Sayyidah Bibi Halima ؓ, her husband and his foster-brother (Sayyidah Halima's ؓ son), came to him in Madina. The personal sheet of the Holy Prophet ﷺ was spread by him himself for his foster-family members to sit on. He used to also send clothes as gifts to Sayyidah Thuwaiba ؓ (the slave-girl of Abu Lahab who also breast-fed

Rasoolullah ﷺ for a while). (Shifaa Sharif, Vol. 1, Pg. 75)

The Holy Prophet ﷺ did not have a special bed, rather, he used to sleep on the beds of the Azwaaje-Mutaharaat. Hadrat Aisha ؓ states, "When I would drink water from a bowl or eat a piece of meat, he would partake from the very place I had ate or drank from whenever I presented them to him." (Zarqaani, Vol. 4, Pg. 269)

If the world today adopts the social practices of the Holy Prophet ﷺ, there would be no war, enmity or hatred, and the world shall reap the benefits of an ever-lasting peace. Subhanallah! He has set a precedent, and if we follow him, our lives in this world shall be beneficial and our lives in the Hereafter shall be bright.

Modesty Allah ﷻ has stated in the Holy Quran concerning the modesty of the Rasoolullah ﷺ,

إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيُ مِنْكُمْ

'Undoubtedly, this was causing inconvenience to the Prophet, and he had regard for you.'

(Surah Al-Ahzaab, Verse 53)

Describing his modesty, Hadrat Abu Saeed Khudri ؓ has stated,

"The Holy Prophet ﷺ was more modest than a veiled young woman."
(Zarqaani, Vol. 4, Pg. 284 & Bukhari Sharif, Vol. 1, Pg. 503)

Every action of Muhammad Mustafa ﷺ was far from immodesty and taunt, and never did he speak in an immoral and inhumane manner. Sayyidah Aisha ؓ has said, "Rasoolullah ﷺ was neither an abusive nor an indecent person. He did not speak in a frivolous manner and never sought revenge when he was wronged, but chose to forgive the person." She also states that she never saw the Holy Prophet ﷺ undressed due to the modesty that he had. (Shifaa Sharif, Vol. 1, Pg. 69)

Fairness Allah's ﷻ beloved prophet Sayyiduna Rasoolullah ﷺ was the most fair and just of all - an equality acknowledged by even his fiercest rivals, for even they used to address him by titles of 'Ameen'

(trustworthy) and 'Saadiqul-Wa'ad' (a person true to his promise) prior to his announcement of prophethood. Hadrat Rabee' bin Khatheem ؓ states, "Rasoolullah ﷺ should judge all cases of the Makkans, as they regarded him to be the most just of all people of the city. Never was his judgement against fairness or rejected by people - rather, they would unconditionally accept it and say, "This is the ruling of Al-Ameen." (Shifaa Sharif, Vol. 1, Pg. 78-9)

The following tradition is testimony to Rasoolullah's ﷺ fairness and infallible decisiveness. Bukhari Sharif narrates that there was a woman from the Banu Makhzoom of the Quraish tribe who had once committed theft - the Islamic punishment of which decrees that the right hand be cut. The Quraish were perturbed by this for feeling that they may be looked down upon by the other tribes, and thus, in order to save their tribal pride, they convinced Hadrat Usamah bin Zaid ؓ (who was very beloved to Rasoolullah ﷺ) to go and convince him not to cut the woman's hand, which is the standard punishment for stealing. When Hadrat Usamah ؓ pleaded with the Holy Prophet ﷺ for the lady from the Quraish tribe to not be dealt out the punishment of stealing, he angrily asked,

أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ

"Usamah ؓ, are you asking for a reprieve in an order that Allah ﷻ has initiated?!"

Rasoolullah ﷺ then stood up to deliver a khutba and said,

يَا أَيُّهَا النَّاسُ إِنَّمَا ضَلَّ مَنْ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ الشَّرِيفُ تَرَكَوهُ وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحُدُودَ وَآيَمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

"O people! The nations before you became astray because they used to lift the punishment of a 'respected' person if he or she stole, and enforce it when a weak person did. Oath on Allah ﷻ! If the daughter of Muhammad ﷺ, Fathima ؓ, had to steal, I would surely cut off her hand."

(Bukhari Sharif, Vol. 2, Pg. 103)

Dignity Hadrat Khaarijah bin Zaid ؓ states regarding the dignity of Rasoolullah ﷺ, "The dignity with which Rasoolullah ﷺ sat in his gatherings is unfound in the courts of kings", and Hadrat Jabir bin Samorah ؓ furthermore narrates, "The blessed gatherings of the Holy Prophet ﷺ were held with dignity and respect. Voices were not raised within, and whenever he spoke, the Companions remained silent, attentively listening to him." It has been said by Sayyidah Bibi Aisha ؓ, "The Holy Prophet ﷺ would speak in such a dignified and slow manner that anyone who wished to count his sentences could." (*Shifaa Sharif, Vol. 1, Pg. 80-1 & Bukhari Sharif, Vol. 1, Pg. 503*)

Life of abstinence from the dunya If an individual was to study the life of abstinence led by the King of the world, Muhammad Mustafa ﷺ, the conclusion he shall inevitably reach is that the world, with all its spoil and splendour, was not equal to even the wing of a mosquito in the eyes of the Prophet ﷺ. He would, occasionally, for days on end not eat his stomach full, and neither did the Ahle-Bait. They survived on only water and dates.

All this, considering Allah ﷻ once said to Rasoolullah ﷺ, "O My Beloved ﷺ. I can make these mountains of Makkah into gold so that you may spend it in whatever way you wish, and that they may travel with you wherever you go." The Holy Prophet ﷺ answered, "O my Lord! I wish to be hungry one day and full the other so that I may humbly make dua to you on the days of hunger, and thankfully praise you on the days of satisfaction." (*Shifaa Sharif, Vol. 1, Pg. 82-3*)

Bravery The courage of the Prophet ﷺ can be judged from the following statement of 'the Conqueror of Khaibar' - Hadrat Ali ؓ, the Lion of Allah. He states, "When fighting in battle became intense and distinguished and courageous men lost hope in fighting, they would save themselves by coming to stand behind Rasoolullah ﷺ who stepped out to face the enemy more than anyone else."

Hadrat Abdullah bin Umar ؓ states, "I have never seen anyone more brave, powerful and generous than the Prophet ﷺ." (*Zarqaani, Vol. 4 Pg. 293*)

Physical strength The physical strength of Rasoolullah ﷺ is a mu'jiza of his which mankind is unable to understand. We narrate a few ahadith below demonstrating his physical power.

- 0 **The Holy Prophet wrestles Rukaana** The famous wrestler of the Arab world, Rukaana, once passed by Rasoolullah ﷺ, who invited him to Islam. He replied, "O Muhammad, if you defeat me in wrestling I shall accept it", to which Rasoolullah ﷺ agreed; and subsequently beat him on the first and second occasion. The bewildered Rukaana replied, "Muhammad! Oath on Allah! You possess a unique glory, as no one in the Arab world has been able to put me down - but you've been able to beat me twice." Some scholars state that Rukaana immediately accepted Islam thereafter, while others say that it was on the Conquest of Makkah. (*Zarqaani, Vol. 4, Pg. 291*)

- 0 **The 'challenge' of Yazeed bin Rukaana** Yazeed was the son of the very Rukaana mentioned in the above hadith. He approached the Prophet ﷺ with 300 sheep and challenged him to a wrestling contest. The Holy Prophet ﷺ asked of what he would receive as a reward if he defeated him. Yazeed answered, "100 sheep." Thus, Rasoolullah ﷺ agreed and, after shaking hands, immediately put him down to the ground. Yazeed then gave the promised prize money and challenged him for a second time with the same amount of prize money as the first. Rasoolullah ﷺ put him down again, only to then make him challenge the Holy Prophet ﷺ for the third time, which was no different from the result of the first two. While Yazeed was handing over his last 100 sheep to him, he said, "O Muhammad, all of Arabia is witness that none has been able to defeat me, yet you have thrice. I now have belief that you are the Prophet of Allah." He then read the kalima and entered Islam, Rasoolullah ﷺ became pleased with this and gave back his 300 sheep. (*Zarqaani, Vol. 4, Pg. 292*)

- 0 **Abul-Aswad is defeated** Similarly, Abul-Aswad was also defeated by the Holy Prophet ﷺ when he once challenged him to wrestle, and thereafter accepted Islam. This was the same

Abul-Aswad that if he was to sit on a piece of leather whilst 10 others held and pulled it - though the leather would be in two pieces, the piece under him would not move. Nevertheless, how could his strength compete with the power of prophethood? (Zarqaani, Vol. 4, Pg. 292)

Generosity What can be said regarding the benevolence of Rasoolullah ﷺ?! Hadrat Abdullah bin Abbas ؓ states, "The Holy Prophet ﷺ was the most generous of people, and in Ramadaan especially his charity would increase to an extent that he became more beneficial and generous than the winds that take with them the rain clouds."

Hadrat Jabir bin Abdullah ؓ said, "Never did the Prophet ﷺ answer 'no' to a person who asked from him, no matter how great his request was." (Shifaa Sharif, Vol. 1, Pg. 65)

Capturing the above hadith, the poet Farzooq Taaba'ee (Date of demise, 11 AH) states,

مَا قَالَ لَا قَطُّ إِلَّا فِي تَشَهُدِهِ

لَوْ لَا التَّشَهُدُ كَانَتْ لَاءُهُ نَعَم

"Rasoolullah ﷺ had never said, "لا (no)" to anyone who asked from him, but replied 'yes' and fulfilled his need.

Though he did say "لا" in tashahud alone, and would have uttered "نعم (yes)" had there been no need to."

Rasoolullah's ﷺ generosity wasn't conditional on anyone asking, and he would shower them with his blessings even without their request. Safwaan bin Umayya (the son of Rasoolullah's ﷺ enemy, Umayya bin Khalf) was once given such a great excess of camels and livestock by Rasoolullah ﷺ at a place called Ja'raanah that the valley between its two mountains became filled. He later returned to Makkah and shouted, "O people! Accept Islam, for Muhammad gives so much that there is no fear of poverty after receiving his generosity", and then accepted Islam. (Zarqaani, Vol. 4, Pg. 295)

None can truly capture the generosity of Rasoolullah ﷺ, yet we hope that what we've written assists in displaying his benevolence. May Allah ﷻ grant us the ability to practice the life of His Beloved, Sayyiduna Muhammadur Rasoolullah ﷺ. *Aameen.*

Blessed names There is a famous Arabic proverb,

كثرة الأسماء تدلُّ على شرف المسمى

"An excess of names proves the greatness of an object."

The most beloved of Allah ﷻ and leader of all Ambiya - the Holy Prophet, Muhammad Mustafa ﷺ, had many names and titles.

Hadrat Jabir bin Mut'im ﷺ narrates that Rasoolullah ﷺ once said, "I have five names: 'Muhammad', 'Ahmed', 'Maahi', as Allah ﷻ shall wipe out kufr through me, 'Haashir' as all peoples *hashr* shall be before me, and 'Aaqib' (the Final Prophet to arrive)." (*Bukhari Sharif, Vol. 1, Pg. 501*)

The names and titles of Rasoolullah ﷺ have also been mentioned several times in the Holy Quran. Some Ulema state that Sayyiduna Rasoolullah ﷺ has 99 names, the same amount as the Creator of creation, Allah ﷻ; whilst Ibn Dahya reached the number 300 after counting all names and titles mentioned in the Quran and other divine books (e.g. Injeel, Torah). Some *Sufiya Kiraam* ﷺ also state that Allah ﷻ and His beloved prophet Muhammad Mustafa ﷺ have 1,000 names each. (*Zarqaani, Vol. 2, Pg. 118*)

Nevertheless, the two most famous names of Rasoolullah ﷺ are 'Muhammad' and 'Ahmed'.

The name 'Muhammad' was given to him by his grandfather Abdul-Muttalib who also performed *aqeeqah* using it. When he was asked as to why he chose this name for his grandson as none of his predecessors had it, he replied, "I've kept his name 'Muhammad' (the most praised) with the intention that all creation on the face of this earth will praise him", and in another narration states, "...in order that Allah ﷻ in the heavens and all of His creation praise him." The reason behind this

intention of Hadrat Abdul-Muttalib ؑ was that he saw a dream in which a silver chain appeared from his back. One end of it was towards the sky and the other towards the earth, and all people of the west and east were holding on to it. When he asked for the interpretation, he was told, "O Abdul-Muttalib, soon a child from your progeny will be born and he shall be followed and praised by all people of the earth." (Zarqaani, Vol. 3, Pg. 114-5)

Other Ulema are of the opinion that the name 'Muhammad' was given to him by his mother Sayyidah Amina ؑ, for whilst she was pregnant with the Holy Prophet ؑ, she heard an angel in a dream say, "Amina ؑ! The leader of the world is present in your womb. When he is born, keep his name 'Muhammad'." (Zarqaani, Vol. 3, Pg. 115)

There is no conflict between the two narrations as it's possible that both Sayyidah Amina ؑ and Hadrat Abdul-Muttalib ؑ jointly agreed to keep Rasoolullah's ؑ name 'Muhammad' due to their respective dreams.

The name 'Muhammad' has been mentioned at many places in the Quran, and so is 'Ahmed' mentioned in it by Hadrat Esa ؑ, when he states,

مُبَشِّرًا بِرُسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

'[I (Hadrat Esa) am] conveying the glad news of the Messenger who will come after me, his name is Ahmed!'
(Surah As-Saff, Verse 6)

Rasoolullah's kunyat The most famous kunyat of Rasoolullah ؑ is 'Abul-Qaasim', mentioned in many ahadith. Hadrat Anas ؑ however, narrates that 'Abu-Ibraheem' is also his kunyat. Consequently, when Hadrat Jibraeel ؑ used to greet Rasoolullah ؑ, he used to say,

السلام عليك يا ابا ابراهيم
(Zarqaani, Vol. 3, Pg. 151)

PROPHETIC MEDICINE

Rasoolullah ؑ said, "O servants of Allah ؑ! You should use

medicines, as Allah ﷻ has created a cure for all sicknesses except one." When people asked him as to what was this sickness that did not have a cure, he answered, "Old age." (*Tirmidhi Sharif, Vol. 2, Pg. 25*)

Some medicines and remedies were used by Rasoolullah ﷺ himself, while he informed his ummah about the benefit of others. For the purposes of barkat, we list a few prophetic medicines, as well as their benefits.

Uthmad (a black surma/collyrium from a place called Isfahaan) Rasoolullah ﷺ has said, "Use uthmad as it makes the eyes vision fast and also causes eyelashes to grow." (*Ibn Maajah, Pg. 258*)

Henna (mehndi/myrtle) Whenever a pimple would appear or a thorn pricked someone, the Prophet ﷺ would apply henna to it. (*Ibn Maajah, Pg. 258*)

Kalunjee (black seed) Rasoolullah ﷺ said, "Know that the use of kalunjee is necessary, for it has a cure for every sickness except death." (*Ibn Majaah, Pg. 254 & Bukhari Sharif, Vol. 2, Pg. 858*)

At-Talbeenah (a mixture of flour, water, oil and honey) When someone from Rasoolullah's ﷺ household become ill from the cold of winter, he ordered that this mixture be prepared and given to that person, saying, "Talbeenah strengthens the heart of a sad and sick person." (*Ibn Maajah, Pg. 254 & Abu Dawood Sharif, Vol. 2, Pg. 849*)

Honey Rasoolullah ﷺ also said, "Whoever takes honey in the morning three times every month shall not be afflicted with any major sickness." (*Ibn Maajah, Pg. 255*)

And in another hadith, "Always use two cures: honey and the Holy Quran."

Vinegar Concerning vinegar, the Holy Prophet ﷺ said, "Vinegar is an excellent form of curry mixture. O Allah ﷻ! Grant barkat in vinegar as it has been used by the Ambiya, and whichever home has it shall not be dependant." (*Ibn Maajah, Pg. 246*)

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Olive oil The Prophet ﷺ said, "Use olive oil in your cooking and apply it also to your bodies as it has come from a sacred tree." (*Ibn Maajah, Pg. 246*)

Musammin (a medicine to fatten the body) Sayyidah Aisha ؓ states, "When my mother intended to send me off to Rasoolullah's ﷺ home, she used medicines to fatten me up, but to no avail; though when I began to eat *kakri* (a type of cucumber) with fresh dates, my body became fat." (*Ibn Maajah, Pg. 246*)

Hadrat Abdullah bin Jafar ؓ states that the Holy Prophet ﷺ used to eat *kakri* with fresh dates. (*Ibn Maajah, Pg. 246*)

Ashaa (supper) Rasoolullah ﷺ said, "Do not miss supper. If you do not have anything to eat then make do with a handful of dates; but do eat something. To miss supper causes a person to age faster." (*Ibn Maajah, Pg. 248*)

Himyah (abstinence from injurious foods) Once Hadrat Ali ؓ escorted Rasoolullah ﷺ to the home of the Sahaabiya, Sayyidah Ummul-Munzir ؓ. She presented a bowl of ripe and half-ripened dates, from which Rasoolullah ﷺ began to partake in. When Hadrat Ali ؓ then extended his arm to eat from it, Rasoolullah ﷺ said to him, "Ali ؓ! You have just come out of a sickness and are still weak from it, so you shouldn't eat this." Sayyidah Ummul-Munzir ؓ then prepared some beetroot and barley, after which the Prophet ﷺ said to Hadrat Ali ؓ, "Eat this, as it is more beneficial for you." (*Ibn Maajah, Pg. 284*)

Rasoolullah ﷺ also said, "Do not force food or drink upon your sick, as Allah ﷻ feeds and makes them drink." (*Ibn Maajah, Pg. 254*)

Dry ginger The king of Rome once sent dry ginger to Rasoolullah ﷺ who took a piece of it and gave his Companions to eat. This has been narrated by Muhaddith Abu Nuaim ؓ, in his book, 'Tibun-Nabawee' (Prophetic Medicines).

Ajwah This is a date from Madina concerning which Rasoolullah ﷺ has said, "Ajwah is from Jannah and is an effective cure for madness and

...son." (Ibn Maajah, Pg. 255)

Poison Hadrat Abu Hurairah ؓ narrates that Rasoolullah ﷺ prohibited the use of an impure medicine (i.e. Poison). (Ibn Maajah, Pg. 255)

Prohibited Medicines The Holy Prophet ﷺ has also said, "Allah ﷻ has created different kinds of sicknesses but has created a cure for each one, so use medicine as treatment for your illness, but not haraam goods as medicine."

Alcohol The Prophet ﷺ was asked about the usage of alcohol as a medicine, to which he replied that it was prohibited, and gave the same answer when he was asked a second time. On the third occasion, the one questioning then asked, "O Prophet of Allah! This is a medicine", to which he replied, "No, it is a sickness." (Abu Dawood Sharif, Vol. 2, Pg. 185)

Plague Rasoolullah ﷺ has said, "Plague is a punishment that was sent by Allah ﷻ to the Banu Israael. When you hear that a certain area has been afflicted by a plague, do not enter that land; and if you are struck with it, then don't leave your land." (Muslim Sharif, Vol. 2, Pg. 228)

The unskilled doctor The Prophet ﷺ has also said, "The one who, not versed in the science of medicine, treats patients shall be liable to compensate him (if he causes harm to the patient)." (Ibn Maajah, Pg. 256)

Influenza Once, a person began to swear the flu. When Rasoolullah ﷺ heard of this he said, "Do not swear the flu as it cleanses a person from sin, just as fire cleanses iron from impurities." (Ibn Maajah, Pg. 256)

Prophetic supplications The duas of the creation also have a special distinction in the court of Allah ﷻ. As in *dawaa* (medicine), dua also possesses unique effects. Thus, Allah ﷻ advises His creation to make dua to Him in many places of the Holy Quran. He states,

ادْعُونِي أَسْتَجِبْ لَكُمْ

'Pray to Me, I shall acknowledge your call.'
(Surah Al-Mu'min, Verse 60)

Rasoolullah ﷺ has also established the benefit of dua and is reported to have said,

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

"There is nothing more respected in the court of Allah ﷻ than dua."
(Tirmidhi Sharif, Vol. 2, Pg. 172)

Also saying,

الدُّعَاءُ مِخَالُ الْعِبَادَةِ

"Dua is the brain of ibaadah (i.e. It is essential for it)"
(Tirmidhi Sharif, Vol. 2, Pg. 172)

Another hadith explaining the importance of dua states,

مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

"Whoever does not make dua to Allah ﷻ invites His anger."
(Tirmidhi Sharif, Vol. 2, Pg. 172)

We therefore present before you, together with prophetic remedies, some of Rasoolullah's ﷺ duas that were used by him and whose excellences he had reminded his ummah of. These duas have an infinite amount of benefit, and the one who reads them shall be rewarded with great bounties.

Safety from every affliction The Holy Prophet ﷺ has said, "Whoever reads this dua 3 times in the morning and evening shall be saved from the calamities of the world:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

(Tirmidhi, Vol. 2, Pg. 173)

Dua at the time of sleep The Holy Prophet ﷺ has said, "Whoever reads this dua before sleeping, Allah ﷻ shall forgive all of his sins, even if they are equal to the leaves of trees or sands of the desert,

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ وَآتُوبُ إِلَيْهِ

(Tirmidhi Sharif, Vol. 2, Pg. 174)

The following dua was read by the Prophet ﷺ himself before sleeping,

اللَّهُمَّ بِسْمِكَ أَمُوتُ وَآحْيِي

And the following when he awoke,

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَى نَفْسِي بَعْدَ مَا أَمَاتَهَا وَإِلَيْهِ النُّشُورُ

(Tirmidhi Sharif, Vol. 2, Pg. 177)

What to read when awakening at night Rasoolullah ﷺ has said, "Whoever wakes up from his sleep during the night should read this dua,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . وَ سُبْحَنَ اللَّهُ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Whatever he asks for after this shall be granted to him, and if he performs salaah after reading it, his namaaz shall surely be accepted. (Tirmidhi Sharif, Vol. 1, Pg. 177)

Dua when leaving the home Sayyiduna Raoolullah ﷺ has said, "Whoever reads this dua while emerging from his home shall be saved from the mischief of his enemies and calamities, and shaitaan shall distance themselves from him."

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(Tirmidhi Sharif, Vol. 2, Pg. 180)

Dua at the time of difficulty Hadrat Abdullah bin Abbas ؓ narrates

that whenever the Prophet ﷺ was struck by any difficulty, he used to read the following dua,

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْحَكِيمُ . لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ .

(Tirmidhi, Vol. 2, Pg. 181)

What to read when seeing another person in distress The Holy Prophet ﷺ has said, "The one who reads the following when seeing another in distress (be it sickness or difficulty) shall be saved from that particular distress his entire life,

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ
خَلَقَ تَفْضِيلًا

(Tirmidhi Sharif, Vol. 2, Pg. 181)

Constantly recite Durood Sharif on the day of Jumu'ah Rasoolullah ﷺ has said, "The best amongst your days is Friday. Thus, recite Durood Sharif upon me in abundance, as your Durood is presented before me on this day." The Sahaabah asked, "O Prophet of Allah ﷺ! How shall our recitation of durood be presented to you after you have passed away?" He answered,

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ

"Indeed, Allah ﷻ has made it haraam upon the earth to change the bodies of the prophets."

(Abu Dawood Sharif, Vol. 1, Pg. 221)

An important note This hadith establishes the fact that all Ambiya's bodies are safe in their graves, and Allah ﷻ has made it haraam upon the earth to cause any change in their blessed bodies. If this is the status of all Ambiya, then how can the earth consume the body of Muhammad Mustafa ﷺ, the Leader and Seal of all Ambiya? Thus, it is the unanimous aqeedah (belief) of all the Ulema and Auliya of this ummah

that the Holy Prophet ﷺ is alive in his grave, listens and helps his ummah by the power of prophethood bestowed upon him by Allah ﷻ!

Know very well that whoever has a belief contrary to this is astray, out of the folds of the Ahle-Sunnah and a slanderer of the Holy Prophet ﷺ.

The treasure of Jannah Once, Rasoolullah ﷺ said to Hadrat Abdullah bin Qais ؓ, "Should I not tell you of something that is one of the treasures of heaven?" He answered, "Please, Ya Rasoolallah ﷺ!" The Prophet ﷺ then said that the following is from the treasures of Jannah,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(Muslim Sharif, Vol. 2, Pg. 346)

Ticket to Jannah Sayyiduna Rasoolullah ﷺ has said, "Jannah will be made obligatory upon the person that constantly reads the following dua,

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا

(Abu Dawood Sharif, Vol. 1, Pg. 221)

SAYYIDUL-ISTIGHFAAR

The Holy Prophet ﷺ has also said, "Whichever Muslim, with true belief, reads this dua during the day shall be a Jannati if he has to pass away during the evening; and the person who reads this at night shall be a Jananti if he has to pass away at dawn (The name of this dua is 'Sayyidul-Istighfaar'):

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ
لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ لَكَ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ
الذُّنُوْبَ اِلَّا اَنْتَ

(Bukhari Sharif, Vol. 2, Pg. 933)

لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ
لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ لَكَ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ
الذُّنُوْبَ اِلَّا اَنْتَ

(Bukhari Sharif, Vol. 2, Pg. 933)

DUA FOR THE CURE OF SICKNESS

It has been reported that Hadrat Abdul-Aziz bin Suhaib ؓ and Hadrat Thaabit Banaani ؓ once both proceeded to visit Hadrat Anas bin Malik ؓ. Hadrat Thaabit ؓ said, "O Abu Hamza ؓ (Anas bin Malik), I am sick." He replied, "Should I not tell you of the dua that Rasoolullah ﷺ used to recite upon me to remove my sickness?", and after immediately being implored to do so, Hadrat Anas ؓ read the following dua,

اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اِشْفِ اَنْتَ الشَّافِي لَا شَافِيَ اِلَّا
اَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا

(Bukhari Sharif, Vol. 2, Pg. 855)

DUA TO RECEIVE A CHANGE FOR THE BETTER

Sayyidah Ummul-Mu'mineen Umme Salmah ؓ states, "I heard the Prophet ﷺ say, "If a Muslim shall read the following after being afflicted with a calamity, Allah ﷻ will definitely grant him something in substitution better than it. That dua is,

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ . اَللّٰهُمَّ اَجِرْنِيْ فِيْ مُصِيبَتِيْ وَاخْلِفْ لِيْ
خَيْرًا مِنْهَا

Sayyidah Bibi Umme Salmah ؓ also states that when her husband, Abu Salmah, passed away, she thought, "Which Muslim could be more excellent than Abu Salmah?" She then states, "However, I read this dua and Allah ﷻ granted me a husband far more superior than Abu Salmah; meaning the Holy Prophet ﷺ performed nikaah with me." (Muslim Sharif, Vol. 1, Pg. 360)

CHAPTER NINETEEN

THE FAMILY OF THE HOLY PROPHET

THE BLESSED WIVES

The Azwaaje-Mutaharaat are also elevated in rank due to their *nisbat* to the Prophet ﷺ, and many ayahs of the Holy Quran have been revealed about them discussing their superiority and prestige. Allah ﷻ states,

يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ

'O wives of the prophet! You are not like other women if you fear Allah.'

(Surah Al-Ahzaab, Verse 32)

And in another ayah of the Holy Quran,

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

'And his wives are their mothers.'

(Surah Al-Ahzaab, Verse 6)

It is the unanimous belief of the entire ummah of Islam that the blessed wives of Rasoolullah ﷺ are equal to our biological mothers in two regards. One is that nikaah to them until the end of time is impermissible. The other is that their respect and reverence upon an *ummati* is compulsory, just as the respect of his own biological mother is upon him - if not more. Yet with regards to seeing or being in private with them, they should not be equaled to our biological mothers, as the Holy Quran states,

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

'And when you ask them anything of use, ask it of them from behind a curtain.'
(Surah, Al-Ahzaab, Verse 53)

A muslim is permitted to see his mother and sit and talk privately with her, yet every Muslim man is obligated to observe *pardah* (modesty & concealment) from Rasoolullah's ﷺ blessed wives and is not allowed to sit with them privately. In a similar manner, the mother, father, brothers and sisters etc. of Azwaaje-Mutaharaat do not become the grandmother, grandfather, uncle or aunt of the Muslim ummah.

These rules concern all of the Prophet's ﷺ wives, irrespective of whether they had passed away before him or after. They are all mothers of the ummah and deserve respect and reverence from every ummati, even more than our own biological mothers. (*Zarqaani, Vol. 3, Pg. 216*)

The absolute number and sequence of the Azwaaje-Mutaharaat's nikaahs are certainly points of differentiation between scholars. However, 11 women are agreed upon to have been Rasoolullah's ﷺ blessed wives. From these, Sayyidah Khadija ﷺ and Zainab bint Khuzaimah ﷺ passed away before him, and at the time of demise, Rasoolullah ﷺ had 9 wives present.

Six of the eleven belonged to the Quraish tribe. Their names are as follows,

- | | |
|--------------------------|--------------------------------|
| ① Khadija bint Khuwailad | ④ Umme Habiba bint Abu Sufyaan |
| ② Aisha bint Abu Bakr | ⑤ Umme Salmah bint Abu Umayya |
| ③ Hafsa bint Umar | ⑥ Saudah bint Zam'ah |

While four of them were from other Arab tribes,

- | | |
|--------------------------|---------------------------|
| ① Zainab bint Jahsh | ③ Zainab bint Khuzaimah |
| ② Maimoonah bint Haarith | ④ Juwairiyah bint Haarith |

One wife was not an Arab but belonged to a respected and noble family of the Banu Israael. She was Safiyya bint Hayy.

رضى الله عنهن

Never has anyone contended that the first person Rasoolullah ﷺ made nikaah to was Sayyidah Khadija رضي الله عنها, and none other whilst she was alive. (Zarqaani, Vol. 3, Pg. 218-9)

Sayyidah Khadija She was the first wife of the Holy Prophet ﷺ whose father's name was Khuwailad and Fathima bint Zaa'idah her mother's. Sayyidah Khadija رضي الله عنها belonged to a powerful, rich and respected family of the Quraish tribe and was given the title of Taahira by the people of Makkah due to her modesty and piety. Seeing the blessed manners and features of Rasoolullah ﷺ caused her to wish to marry him, and the *waaqiyah* concerning their consequent marriage has already been mentioned in great detail. Allama ibn Atheer and Imam Zahabi both state that it's the consensus of the ummah that Bibi Khadija رضي الله عنها was the first person to accept Islam and offer solace to Sayyiduna Rasoolullah ﷺ when he had been opposed by all people in the beginning of Islam. This contribution of hers is unfound in all the Azwaaje-Mutaharaat, and it is for this reason that Imaam Waliyudeen Iraqi رضي الله عنه has stated that the preferred and correct opinion regarding Sayyidah Khadija رضي الله عنها is that she is the most excellent of all the Ummahaatul-Mu'mineen رضي الله عنهن.

Some ahadith have also been mentioned concerning her excellence - Hadrat Abu Hurairah رضي الله عنه narrates that Hadrat Jibraeel عليه السلام once came to the Prophet ﷺ and said, "O Muhammad ﷺ! Soon Khadija رضي الله عنها shall come to you with a bowl of food in it. Give her my salaam and that of her Creator, as well of glad tidings of a house made of pearls for her in Jannah - free from disturbance and difficulties." (Bukhari Sharif, Vol. 1, Pg. 539)

Imaam Ahmed, Abu Dawood and Nasaa'i narrate from Hadrat Abdullah bin Abbas رضي الله عنه that the most excellent of all women of Jannah are Sayyidah Khadija, Fathima, Maryam and Aasiyah رضي الله عنهن. (Zarqaani, Vol. 3, Pg. 223-4)

After once hearing much praise of Sayyidah Khadija ؓ by the Holy Prophet ﷺ, Sayyidah Aisha ؓ said in envy, "Allah ﷻ has now granted you a better wife!", to which he replied, "No! Oath on Allah ﷻ! I do not have a wife more excellent than Khadija ؓ. She was the person who believed in me, had faith and gave me her wealth when people made me to be a liar and madman, and wouldn't give me anything. Khadija ؓ was also the mother of my children." (*Zarqaani, Vol. 3, Pg. 224*)

Sayyidah Aisha ؓ also states, "The person I was the envious of most from all the Azwaaje-Mutaharaat was Khadija ؓ, even though I had not seen her. The reason for this was that Rasoolullah ﷺ would constantly praise and remember her, and whenever he slaughtered an animal, would surely send some meat of it to some of her friends. I would become very annoyed with this and would sometimes ask, "Has Khadija ؓ been your only wife in the world?", to which he would reply, "Yes. Yes, indeed she was a caring wife. It is from her that Allah ﷻ has blessed me with children." (*Bukhari Sharif, Vol. 1, Pg. 539*)

Imaam Tibraani narrates from Sayyidah Aisha ؓ that Rasoolullah ﷺ once fed Sayyidah Khadija ؓ a grape from Jannah. This hadith has also been recorded by Imaam Suhaili. (*Zarqaani, Vol. 3, Pg. 226*)

Sayyidah Khadija ؓ was blessed with serving the Holy Prophet ﷺ for a period of 25 years, and passed away in Makkah at the age of 65, during Ramadaan three years before the hijrat. The Prophet ﷺ himself went to her grave to place her in it, in Jannatul-Ma'la (Makkah). No janaazah salaah had been performed for her as it had not been commanded in the Shariah at that time. (*Zarqaani, Vol. 3, Pg. 227 & Akmaal fi Asmaair-Rijaal, Pg. 593*)

Sayyidah Saudah Sayyidah Saudah's ؓ father's name was Zam'ah while Shamoos bint Amr was her mothers. She was initially married to her cousin, Sakraan bin Amr, who both became Muslims very early into Islam and also made the second hijrat to Habsha. On their return to Makkah however, Sakraan bin Amr ؓ passed away leaving Sayyidah Saudah ؓ a widow with one son named Abdur-Rahman.

Hadrat Abdullah bin Abbas ؓ states that Sayyidah Saudah ؓ once saw

in a dream the Holy Prophet ﷺ walking towards her and placing his blessed leg on her neck. When she awoke and narrated this to her husband, he replied, "If your dream is true, then it means that I shall definitely pass away soon, and that Rasoolullah ﷺ shall marry you afterwards." On the following night, she saw a dream wherein a moon fell onto her chest, and related it in the morning to her husband, Hadrat Sakraan ؓ, who became shocked and said, "If this dream of yours is true, then it means that my demise is very near and that the Holy Prophet ﷺ shall make nikaah to you after me." Hadrat Sakraan ؓ subsequently fell ill on that very day, and passed away a few days later. (Zarqaani, Vol. 3, Pg. 227)

Rasoolullah ﷺ was, at that time, very sad at the demise of Sayyidah Khadija ؓ. Noticing this sorrow, Sayyidah Khaula bint Hakeem ؓ submitted, "Ya Rasoolallah ﷺ! Why do you not marry Saudah? She'll be beneficial in managing your home and through her you shall receive the companionship of a faithful wife. Hopefully through this your grief could be alleviated." This advice was accepted by the Holy Prophet ﷺ, and thus, Sayyidah Khaula ؓ proceeded to Sayyidah Saudah's ؓ father to arrange the nikaah. A marriage took place, and Sayyidah Saudah ؓ then entered the household of the most beloved prophet of Allah ﷺ. She was a faithful companion to him and a very generous person. Ameerul-Mu'mineen, Hadrat Umar ؓ once sent her a bag full of dirhams, to which she asked what it was. When the messenger replied that it was a bag full of dirhams, she replied, "Why is a bag filled with dirhams being sent?", and thereafter stood up and distributed the dirhams amongst the poor and needy of Madina.

Five ahadith narrated by her are recorded in the famous books of hadith, including one being recorded in Bukhari Sharif. Hadrat Abdullah bin Abbas ؓ and Yahya bin Abdur-Rahman ؓ are two of her most distinguished students.

There are different opinions concerning the year in which Sayyidah Saudah ؓ passed away. Imaam Zahabi ؓ and Bukhari ؓ have classified the opinion of her passing away in Madina in 23 AH as correct (towards the end of Hadrat Umar's ؓ khilaafat). Imaam Waaqdi states that she passed away in 53 AH, whilst Imaam Asqalaani has stated that

her demise had occurred in Shawwaal 55 AH. (Zarqaani, Vol. 3, Pg. 229)

Sayyidah Aisha She was the beloved daughter of Hadrat Abu Bakr Siddique ؓ, and her mothers name was Umme Rumaan. Rasoolullah ﷺ made nikaah to her when she was six years old in the month of Shawwaal during the 10th year of prophethood (three years before the hijrat to Madina). In Shawwaal 2 AH, Sayyidah Aisha ؓ began to lead her domestic life with the Holy Prophet ﷺ at Madina and was blessed for a period of 9 years with his companionship. She was the only virgin from the Azwaaje-Mutaharaat and the most beloved to Rasoolullah ﷺ. He said regarding her, "Never has wahi been revealed to me whilst I was on the bed with any of my wives except for Aisha ؓ." (Bukhari Sharif, Vol. 1, Pg. 532)

Sayyidah Aisha ؓ was the most learned and well-versed amongst the Azwaaje-Mutaharaat in the fields of fiqh and hadith. She has narrated approximately 2,210 ahadith, of which 174 have jointly been recorded by both Imaam Bukhari and Muslim ؓ - 54 individually being narrated by Imaam Bukhari ؓ, while 68 individually being recorded by Imaam Muslim ؓ in Muslim Sharif. The other ahadith besides these have been recorded in the other books of hadith.

Ibn Sa'ad narrated from Sayyidah Aisha ؓ that she states, "I have been given 10 excellences which have not been bestowed to any of the other Azwaaje-Mutaharaat,

- ① I was the only virgin which the Holy Prophet ﷺ made nikaah to.
- ② None of the Azwaaje-Mutaharaat but me had both parents from amongst the Muhaajireen.
- ③ Allah ﷻ has revealed my innocence and modesty in the Holy Quran.
- ④ Prior to nikaah, Hadrat Jibraeel ؑ brought me in a dream to Rasoolullah ﷺ wrapped in siik, and he saw this dream for approximately three days.

⑤ Both Rasoolullah ﷺ and me would take water from a single bucket for ghusal - an honour not possessed by any other of the Azwaaje-Mutaharaat.

⑥ I used to be sleeping in front of Rasoolullah ﷺ while he used to perform his tahajjud salaah. None besides me from the Ummahaatul-Mu'mineen was blessed with this prestige.

⑦ Wahi was revealed to Rasoolullah ﷺ while I was asleep with him under one sheet.

⑧ At the time of his demise, the Prophet's ﷺ blessed head was in my lap; and his wisaal took place in this condition.

⑨ The Prophet ﷺ passed away on my turn to host him.

⑩ And the grave of Rasoolullah ﷺ was made in my home."

(Zarqaani, Vol. 3, Pg. 323)

Sayyidah Aisha ﷺ was very devoted to ibaadah as well. Her nephew, Hadrat Imaam Qaasim bin Muhammad bin Abu Bakr Siddique ﷺ narrates that she used to perform tahajjud salaah promptly every night, and would ardently fast as well.

Ummul-Mu'mineen Sayyidah Aisha ﷺ was also a very generous person. It has been stated by Sayyidah Umme Darrah ﷺ, "I was present with Sayyidah Aisha ﷺ when 100,000 dirhams came to her as a gift. She distributed this amongst the needy of Madina and didn't leave a single dirham for her at home. I asked, "O Aisha ﷺ! You're fasting today. Why don't you keep a dirham for you to buy some meat and make *iftaar* with?" She replied, "If you had told me earlier, I would have."

The nephew of Sayyidah Aisha ﷺ, Hadrat Urwa bin Zubair ﷺ, states, "I have not seen a person more versed in poetry than Aisha ﷺ. She should read couplets of poetry while talking, which would be appropriate for the conversation!"

Sayyidah Aisha ؓ was further well-versed in medicine. Once, a surprised Hadrat Urwa bin Zubair ؓ asked, "My beloved mother, I'm not astonished at the knowledge of hadith and fiqh which you possess, as you were the wife of Rasoolullah ﷺ and beloved to him, and I'm not amazed at your ability to recite poetry as you are the daughter of Hadrat Abu Bakr Siddique ؓ - one renowned for having an extensive memory of Arabic poems. I am however, astounded at the knowledge of medicine and treatment you have. Where did you learn this?" She replied, "Rasoolullah ﷺ was constantly sick towards the latter part of his life - doctors from the Arab and non-Arab world would write out prescriptions for medicines for him which I would take and treat him for his sickness. Thus, I gained insight into the medical field and how to treat the sick for their illnesses."

Many ahadith have been narrated concerning her excellence, and the list of her students spans not just the *Taabi'een*, but the Sahaabah as well.

Sayyidah Aisha ؓ passed away on Tuesday the 17th of Ramadaan, in either 57 or 58 AH. Her janaazah salaah was lead by Hadrat Abu Hurairah ؓ as per her wish, which was also to be buried at night in the cemetery of Madina, Jannatul-Baqi. (*Zarqaani, Vol. 3, Pg. 234-5 & Ikmaal, Pg. 612*)

Sayyidah Hafsa Ameerul-Mu'mineen Hadrat Umar bin Khattab ؓ was the father of Sayyidah Hafsa ؓ, and Sayyidah Zainab bint Maz'oon ؓ (the famous Sahaabiya), her mother. Sayyidah Hafsa ؓ was first married to Hadrat Khanees bin Huzaafah ؓ, and both later made hijrat to Madina. She was unfortunately widowed when her husband passed away from an injury he had sustained in either the Battle of Badr or Uhud. The Holy Prophet ﷺ later performed nikaah with her in 3 AH.

Sayyidah Hafsa ؓ was a very generous, fearless and intelligent person who was a shade of her father as well. She would always recite the Holy Quran, constantly keep fast and engage herself in other ibaadah as well. Hadrat Umar ؓ remained in constant thought of her, hoping that she may not cause sadness to the Prophet ﷺ due to her hot temper, and would always say, "Hafsa ؓ. Ask me for whatever you want. Don't

demand anything from Rasoolullah ﷺ or make him sorrowful, otherwise be careful. If he becomes angry with you, you'll cause the anger of Allah ﷻ to befall you."

Together with being devoted to ibaadah, Sayyidah Hafsa ؓ was also a recognised jurist and scholar of hadith with a total of 60 being narrated by her - 5 of which are recorded in Bukhari Sharif while the others in several other books of hadith.

She had many students from the Sahaabah and Taabi'een in the field of hadith, including her own brother, Hadrat Abdullah bin Umar ؓ. Sayyidah Hafsa ؓ passed away in Shabaan 45 AH in Madina, during the rule of Hadrat Ameer Mu'aawiya ؓ. The appointed governor of Madina at that time, Marwaan bin Hikam, lead her janaazah salaah and also carried her janaazah for some distance, which was also helped in being carried by Hadrat Abu Hurairah. She was then laid in her grave by her two brothers, Hadrat Aasim ؓ and Abdullah bin Umar ؓ, as well as three of her nephews, Hadrat Salim, Abdullah and Hamza ؓ (all sons of Hadrat Abdullah bin Umar ؓ), and her blessed qabr lies in Jannatul-Baqi with the other Azwaaje-Mutaharaat. Sayyidah Hafsa ؓ was either 60 or 63 at the time of her death. (*Zarqaani, Vol. 3, Pg. 236-8*)

Sayyidah Umme Salmah Though her name was Hind, she was most famously known by her kunyat, 'Umme Salmah'. All Historians have agreed that her mothers name was Aatikah bint Aamir, yet the name of her father is said to have been 'Huzafa' by some, while 'Suhail' by others. Sayyidah Umme Salmah ؓ was first married to Hadrat Abu Salmah ؓ (the foster brother of the Holy Prophet ﷺ), who both embraced Islam shortly after the proclaiming of prophethood, and were also some of the first people to make hijrat to Madina, but when Hadrat Makkah, they then intended to make hijrat to Madina, but when Hadrat Abu Salmah ؓ prepared a camel for them to undergo the journey, the Banu Mugheera (the tribe which Umme Salmah belonged to) began to cry when seeing their daughter Umme Salmah, with her son Salmah, on a camel being led by her husband out of the city and said, "We'll not allow our daughter Umme Salmah to leave Makkah", thereafter beginning to take her off the camel by force. This angered Hadrat Abu Salmah ؓ and his tribe as well, who then infuriatingly said, "You people

are stopping on the way? Anyway, you cannot stop our son Salmah from hijrat as he belongs to my tribe", which then caused the tribe of Hadrat Abu Salmah to snatch Salmah from the camel. Nevertheless, Hadrat Abu Salmah's intention for hijrat was in no way changed, and, leaving behind his son and wife, he thereafter migrated to Madina. Alas, Hadrat Umme Salmah began to cry day and night in the sorrow of being separated from her husband and child while sitting alone in the desert sand. After seeing her in this state, her cousin felt pity for her and went to the Banu Mugheera saying, "Why do you people stop Umme Salmah from being with her husband and son? Give her permission to take her son and join her husband in Madina!", and after much convincing, Sayyidah Umme Salmah was finally allowed to leave to Madina by the Banu Mugheera. The Banu Asad (the tribe of Hadrat Abu Salmah) later handed over Salmah to her, and Sayyidah Umme Salmah thereafter proceeded to travel to the city with him alone. When she reached a place called Taneem, she met Uthman bin Talha, who was regarded as a very honoured and noble individual. He asked where she was going and was told that she was off to join her husband in Madina, thereafter asking if she had anyone else travelling with her. Sayyidah Umme Salmah sorrowfully exclaimed, "I have none except my child with me." He then replied, "Oath on Allah! I cannot allow myself to let a mother from a noble family like yours travel alone to Madina", thereafter holding the reins of the camel while walking and began to lead her to Madina. Sayyidah Umme Salmah states, "Oath on Allah. I've never seen anyone more noble than Uthman bin Talha! He demonstrated the virtue within him while leading me to Madina, and when we reached Qubaa, bid me farewell and said that I shall find my husband in this city." This is the manner in which Sayyidah Umme Salmah reached Madina. (*Zarqaani, Vol. 3, Pg. 239*)

Both husband and wife led a pleasant life in Madina until Hadrat Abu Salmah passed away in 4 AH. The Prophet then married Sayyidah Umme Salmah with the sole purpose of looking after her and the children she had.

Along with being very beautiful, Sayyidah Umme Salmah was also very intelligent. Imaamul-Haramain states, "I have not seen a woman

are stopping Umme Salmah from not going to Madina just because she belongs to your tribe?! Anyway, you cannot stop our son Salmah from hijrat as he belongs to my tribe", which then caused the tribe of Hadrat Abu Salmah to snatch Salmah from the camel. Nevertheless, Hadrat Abu Salmah's ﷺ intention for hijrat was in no way changed, and, leaving behind his son and wife, he thereafter migrated to Madina. Alas, Hadrat Umme Salmah ﷺ began to cry day and night in the sorrow of being separated from her husband and child while sitting alone in the desert sand. After seeing her in this state, her cousin felt pity for her and went to the Banu Mugheera saying, "Why do you people stop Umme Salmah from being with her husband and son? Give her permission to take her son and join her husband in Madina!", and after much convincing, Sayyidah Umme Salmah ﷺ was finally allowed to leave to Madina by the Banu Mugheera. The Banu Asad (the tribe of Hadrat Abu Salmah ﷺ) later handed over Salmah to her, and Sayyidah Umme Salmah ﷺ thereafter proceeded to travel to the city with him alone. When she reached a place called Taneem, she met Uthman bin Talha, who was regarded as a very honoured and noble individual. He asked where she was going and was told that she was off to join her husband in Madina, thereafter asking if she had anyone else travelling with her. Sayyidah Umme Salmah ﷺ sorrowfully exclaimed, "I have none except my child with me." He then replied, "Oath on Allah! I cannot allow myself to let a mother from a noble family like yours travel alone to Madina", thereafter holding the reins of the camel while walking and began to lead her to Madina. Sayyidah Umme Salmah ﷺ states, "Oath on Allah ﷻ. I've never seen anyone more noble than Uthman bin Talha! He demonstrated the virtue within him while leading me to Madina, and when we reached Qubaa, bid me farewell and said that I shall find my husband in this city." This is the manner in which Sayyidah Umme Salmah ﷺ reached Madina. (*Zarqaani, Vol. 3, Pg. 239*)

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Along with being very beautiful, Sayyidah Umme Salmah ﷺ was also very intelligent. Imaamul-Haramain states, "I have not seen a woman

who gave an opinion that was always correct except for Umme Salmah." She was the person who, on the day of Hudaibiyah, advised Rasoolullah ﷺ to himself remove his ihraam, in order that when the Sahaabah see him out of it, they too will remove theirs. (This incident has been mentioned in detail in the Chapter of the Treaty of Hudaibiyah of this book).

Sayyidah Umme Salmah ؓ has narrated approximately 378 adahith. The Taabi'een and Sahaabah such as Hadrat Abdullah bin Abbas ؓ and Sayyidah Aisha ؓ are amongst those that have narrated from her and are also students of hers.

She passed away in 53 AH at the age of 84 and is buried with the other Azwaaje-Mutaharaat in Jannatul-Baqi. Her janaazah salaah was performed by Hadrat Abu Hurairah ؓ. Some Historians are of the opinion that Sayyidah Umme Salmah ؓ passed away in 59 AH whilst others say 63 AH; Ibrahim Halbi records her death to have taken place in 62 AH. (*Zarqaani, Vol. 3, Pg. 238-42 & Ikmaal, Pg. 599*)

Sayyidah Umme Habiba 'Ramla' was the original name of Sayyidah Umme Habiba ؓ, and she was the daughter of the Leader of Makkah, Hadrat Abu Sufyaan ؓ. Her mother's name was Safiya bint Aas, the paternal aunt of Hadrat Uthman ؓ.

Sayyidah Umme Habiba ؓ was firstly married to Ubaidullah bin Jahsh, and both husband and wife made hijrat to Habsha after they accepted Islam. In Habsha though, her husband later abandoned the religion and converted to Christianity, thereafter drinking himself to death as a Christian.

Ibn Sa'ad narrates from Sayyidah Umme Habiba that once, she saw a dream while in Habsha, in which her husband, Ubaidullah bin Jahsh, was in a dreadful and ugly appearance. This upset her terribly, and when she awoke in the morning, found out that he had forsaken Islam. She then related her dream to him with the hope of instilling fear. Nevertheless, Ubaidullah payed no heed to this and died a murtad, which caused no change in Sayyidah Umme Habiba's ؓ imaan. The Holy Prophet ﷺ was saddened when he heard her plight and for the

contentment of her heart, he sent Hadrat Amr bin Umayya Damiri to Najaashi, the king of Habsha, with a letter instructing him (Najaashi) to act as the Prophet's wakeel and perform his nikaah with Sayyidah Umme Habiba. On receiving this instruction, Najaashi immediately sent Abrah (his personal slave-girl) to Sayyidah Umme Habiba to inform her of Rasoolullah's wish to marry her. She could not contain her excitement upon hearing this blessed news and, as a reward, gave Abrah some of her jewellery, later making Hadrat Khalid bin Saeed bin Abil-Aas a wakeel and sending him to the king. The nikaah took place in his royal palace, and the king was also responsible for reading the khutba of nikaah and paying the mehr of 400 dirhams which were given in the trust of Hadrat Khalid bin Saeed. The nikaah ceremony was attended by Hadrat Jafar bin Abu Talib and other Sahaabah that were present in Habsha at the time. When it was over, the Sahaabah began to wake up when Najaashi stopped them and said, "Where are you people going? It is the practice of the Ambiya to feed people at the time of nikaah." He then ordered food to be served, which all the Sahaabah Kiraam present ate, and thereafter left. Najaashi then sent Hadrat Umme Habiba with Hadrat Sharjeel bin Hasna to the Prophet in Madina. This was how Sayyidah Umme Habiba's nikaah and arrival in Rasoolullah's home took place.

Sayyidah Umme Habiba possessed all characteristics of a virtuous person and was strong of imaan. Though her father was Abu Sufyaan, one of Islam's biggest enemies whilst he was a kaafir, this did not change her faith, love for Islam and Rasoolullah.

She has narrated 65 ahadith of which 2 have been narrated by both Imaam Muslim and Bukhari, whilst another besides these by Imaam Muslim as well. The remaining narrations have been recorded in the other books of hadith. Among her famous students are her brother, Hadrat Ameer Mu'aawiya, her daughter, Sayyidah Habiba, and her nephew Hadrat Abu Sufyaan bin Saeed.

She passed away in 44 AH in Madina and is buried with the other Azwaaje-Mutaharaat in Jannatul-Baqi. (Zarqaani, Vol. 3, Pg. 242-5 & Madaarij, Vol. 2, Pg. 481-2)

Sayyidah Zainab bint Jahsh Sayyidah Zainab bint Jahsh ؓ was the daughter of Sayyidah Aameemah bint Abdul-Muttalib (the paternal aunt of the Prophet ﷺ). Rasoolullah ﷺ initially married Sayyidah Zainab ؓ to his freed slave, Hadrat Zaid bin Haarith ؓ. However, due to her being from the prestigious family of the Quraish, and Hadrat Zaid bin Haarith ؓ a slave before, there had always been some discord between the husband and wife though the Holy Prophet ﷺ had freed Hadrat Zaid and made him his *mutbanaa* (adopted son). The discord between them eventually reached such a point that Hadrat Zaid bin Haarith ؓ gave her talaq. Rasoolullah ﷺ was naturally saddened by this and, only for the contentment of Sayyidah Zainab ؓ, sent his proposal of marriage to her. It has been reported that when she received the proposal, Sayyidah Zainab ؓ performed two rakaats of nafl salaah and said while in sajdah, "O Allah ﷻ! Your beloved has sent me a proposal for marriage. If I am worthy of being his wife then make my nikaah to him." The dua of hers was immediately accepted, and the following ayah was revealed,

فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاهَا

'Then when Zaid had accomplished his purpose with her, we gave her in your marriage.'

(Surah Al-Ahzaab, Verse 37)

Following this, Rasoolullah ﷺ smiled and said, "Who shall be the person to tell Zainab ؓ that Allah ﷻ has made my nikaah to her!", causing one of the Holy Prophet's ؓ *khaadimahs* to run to Sayyidah Zainab ؓ and relate this ayah to her. She became so happy after hearing this glad tiding that she gave the *khaadimah* some of her jewellery as a reward, later went into sajdah, and further kept fast for two consecutive months in thanks for this honour.

It has been reported that the Prophet ﷺ thereafter went to Sayyidah Zainab's ؓ house, where she said to him, "Ya Rasoolullah ﷺ, have you made nikaah to me without any khutba or witnesses?" He replied, "Allah ﷻ has made your nikaah to me, and Hadrat Jibrael ؑ and other angels are witnesses of it." A grand waleemah was then given by the Prophet ﷺ in which the Companions were fed *naan* (bread) and meat. There was no other waleemah grander than the one of Sayyidah

Zainab's ﷺ nikaah from all of Rasoolullah's ﷺ marriages.

Some ahadith have also been mentioned in her excellence. It has been reported that the Prophet ﷺ said, "The first of my wives to pass away after me will be the one with the longest of hands." Hearing this, the Azwaaje-Mutaharaat took a stick and began to measure their hands, to discover that Sayyidah Saudah ﷺ possessed the longest from amongst them. When the first person to pass away was Sayyidah Zainab ﷺ however, it was only then that it was realised that 'longest hands' signified the one who gave the most sadaqah - and indeed, the person who gave the most was Sayyidah Zainab ﷺ. She used to do some handicraft and distributed the income she received from it amongst the poor and destitute as sadaqah.

When news of her death reached Sayyidah Aisha ﷺ, she replied, "A person that was only beneficial - be it to the elderly, poor or orphans, has passed away today." She also states, "I have never seen a woman more virtuous, honest and merciful to family members than Zainab ﷺ."

It has also been narrated that Sayyidah Zainab ﷺ used to say to the other Azwaaje-Mutaharaat, "I've been granted an excellence that is unique and foreign to you all. It is that you all had been married off by your fathers and family members to Rasoolullah ﷺ but I have been married off to him by Allah ﷻ Himself."

She narrated a total of 11 ahadith, of which 2 are jointly recorded by Imaam Bukhari and Muslim, and the other 9 in the other books of hadith.

When Ameerul-Mu'mineen Hadrat Umar ﷺ came to know of Sayyidah Zainab's ﷺ passing away, he ordered the following to be announced in all the streets of Madina, "All people of Madina should present themselves in the janaazah salaah of their honoured mother." He himself then performed the janaazah salaah, and she was thereafter buried in Jannatul-Baqi. Sayyidah Zainab ﷺ passed away at the age of 53 in 21 AH in Madina. (*Madaarij*, Vol. 2, Pg. 476-8)

Sayyidah Zainab bint Khuzaimah Sayyidah Zainab bint

Khuzaimah's ﷺ title was *Ummul-Masaakeen* (the Mother of Orphans) as she used to feed orphans and the poor during the Period of Ignorance. Sayyidah Zainab bint Khuzaimah ﷺ was first married to Hadrat Abdullah bin Jahsh ﷺ, but later married Rasoolullah ﷺ after becoming a widow following the martyrdom of her husband in the Battle of Uhud in 3 AH. Spending only 2 or 3 months alive after her nikaah to the Holy Prophet ﷺ, she passed away at the age of 30 in Rabiul-Aakhir 4 AH and was buried in Jannatul-Baqi. Sayyidah Zainab ﷺ was also the step-sister of Ummul-Mu'mineen, Sayyidah Maimoonah ﷺ from her mother's side. (*Zarqaani, Vol. 3, Pg. 249*)

Sayyidah Maimoonah The father of Sayyidah Maimoonah ﷺ was Haarith bin Hazm, and her mother Hind bin Auf. Her original name was 'Barah', which was later changed by the Prophet ﷺ to 'Maimoonah' (one who gives barkat).

She was initially married to Abu Rahm bin Abdul-Uzza but became a widow in 7 AH at the time when the Prophet ﷺ performed Umratul-Qadhaa in Makkah. Hadrat Abbas ﷺ talked about her to Sayyiduna Rasoolullah ﷺ, after which he married her.

Sayyidah Maimoonah ﷺ had four blood-sisters,

- ① **Ummul-Fadhl Labaabatul-Kubra** She was the wife of Hadrat Abbas ﷺ (the Prophet's ﷺ paternal uncle) and mother of Hadrat Abdullah bin Abbas ﷺ.
- ② **Labaabatus-Sughra** The mother of the Sword of Allah ﷺ, Hadrat Khalid bin Waleed ﷺ.
- ③ **Asmaa** She was married to Ubai bin Khalf, but later accepted Islam and is accepted as a Sahaabiya.
- ④ **Azzah** She was also a Sahaabiya who was from the house of Ziaad bin Malik.

رضى الله عنهن

Besides these four blood-sisters, Sayyidah Maimoonah ﷺ had four

other sisters in relation to her mother,

- ① **Asmaa bint Umais** She was first married to Hadrat Jafar bin Abu Talib ؑ and bore him three sons; namely, Abdullah, Aun and Muhammad. When Hadrat Jafar ؑ became shaheed in the Battle of Muta, Hadrat Abu Bakr Siddique ؑ took her into marriage, from which Hadrat Muhammad bin Abu Bakr ؑ was born. After he passed away, Hadrat Ali ؑ then married her and a son was born from this marriage.
- ② **Salma bint Umais** She was first married to Sayyidush-Shuhadaa Hadrat Hamza ؑ and also bore him a daughter named Amatullah. After he was made shaheed, Hadrat Shadaad bin Al-Haad ؑ married her and two sons (Abdullah and Abdur-Rahman) were born from this union.
- ③ **Salaamah bint Umais** She was married to Hadrat Abdullah bin Ka'ab ؑ.
- ④ **Ummul-Mu'mineen Hadrat Zainab bint Khuzaimah** (She has been discussed above)

رضى الله عنهن

It has generally been said about Sayyidah Maimoonah's ؑ mother, Hind bin Auf, that she is the most fortunate woman in relation to son-in-laws. Those of her are,

- ① Sayyiduna Rasoolullah
- ② Hadrat Abu Bakr Siddique
- ③ Hadrat Ali
- ④ Hadrat Hamza
- ⑤ Hadrat Abbas
- ⑥ Hadrat Shadaad bin Al-Haad

All of the above blessed personalities were son-in-laws of Sayyidah Hind bint Auf ؑ.

Sayyidah Bibi Maimoonah ؑ has narrated a total of 76 ahadith, of

which 7 are narrated by both Imaam Bukhari and Muslim in their respective books. One has been narrated individually by Imaam Bukhari and one further by Imaam Muslim. The others are recorded in other books of hadith.

Sayyidah Bibi Maimoonah ؓ was the last of the Azwaaje-Mutaharaat to be married to the Holy Prophet ﷺ (i.e. He married no one else after her). Historians are divided regarding the year she passed away, though 51 AH is famously known as the year of her death, which took place at Sarif - the very place where she had become a part of the Prophet's ؓ Azwaaje-Mutaharaat. Ibn Sa'ad reports from Waaqdi that the year of her demise is 61 AH, whilst Ibn Is'haaq states that it occurred in 63 AH.

Her nephew, Hadrat Abdullah bin Abbas ؓ, was present at the time of her passing away, and was also the individual who performed her janaazah salaah and laid her in her blessed qabr. Muhaddith Ataa states that he was present with Hadrat Abdullah bin Abbas ؓ at Sayyidah Maimoonah's ؓ janaazah, and when he lifted the janaazah, Hadrat Abdullah ؓ said in a loud voice, "O People! This is the janaazah of the Prophet's ؓ wife. Walk with it carefully and do not pull at it." (Zarqaani, Vol. 3, Pg. 253)

Sayyidah Juwairiyah She was the daughter of Haarith bin Daraar, the chief of the Banu Mustalaq tribe. Sayyidah Juwairiyah ؓ was amongst the prisoners that had been arrested in the Battle of Muraisee', who the Holy Prophet ﷺ married after freeing her (The complete incident regarding her marriage to the Prophet ﷺ has been mentioned in detail in the chapter concerning the Battle of Muraisee').

She narrates, "Three days before the Holy Prophet ﷺ could come to my tribe, I had a dream in which I saw a moon emerge from the direction of Madina, which came to me and fell on my lap. I didn't ask anyone of its interpretation, but later understood what it was when the Prophet ﷺ made nikaah to me. (Zarqaani, Vol. 3, Pg. 254)

Her original name was 'Barah' (the most virtuous person), which was later changed to Juwairiyah (a small girl) due to the original name demonstrating grandeur and superiority. Sayyidah Juwairiyah ؓ was

very devoted to ibaadah and spent the entire time between Fajr and Chaasht salaah in the reading of *wazeefas* (Duaas or the remembrance of Allah ﷻ). (*Madaarij*, Vol. 2, Pg. 479)

She had two brothers and a sister who became Muslims and also Sahaabis.

The incident in which her brother, Abdullah bin Haarith, accepted Islam is as follows. He had in his possession some camels and slaves which he hid away in a valley of a mountain, and thereafter came to the court of Rasoolullah ﷺ to free his fellow tribe-members. Upon his request, Sayyiduna Rasoolullah ﷺ asked, "What have you brought as fidyah for the prisoners being freed?", prompting him to say that he had nothing with him. Rasoolullah ﷺ then asked, "What's happened to your camels and slaves which you hid in the valley of the mountain?" This *ilm-e-ghaib* (knowledge of the unseen) of the Holy Prophet ﷺ amazed Abdullah bin Haarith, who immediately realised that he was no imposter, recited the kalima and embraced Islam. (*Kitaabul-Istee'aab*)

Sayyidah Juwairiyah narrated approximately 7 ahadith, of which 2 are mentioned in Bukhari Sharif and a further two by Imaam Muslim. The other 3 are recorded in other books of hadith. Hadrat Abdullah bin Umar, Ubaidullah bin Sabaa' and his nephew Tufail, have all narrated ahadith from her. (*Madaarij*, Vol. 2, Pg. 481 & *Zarqaani*, Vol. 3, Pg. 255)

She passed away at the age of 65 in 50 AH and is buried in Jannatul-Baqi in Madina. The governor of the city, Marwaan, performed her janaazah salaah. (*Zarqaani*, Vol. 3, Pg. 255 & *Madaarij*, Vol. 2, Pg. 481)

Sayyidah Safiya The original name of Sayyidah Safiya ﷺ was Zainab, which was changed to Safiya by the Holy Prophet ﷺ. She was the daughter of the leader of (the Jewish tribe,) the Banu Nadeer, Hayy bin Akhtab; and her mother's name was Durrah bint Samorah. The individuals of this tribe were descendants of Hadrat Haroon ﷺ, who was the brother of Hadrat Moosa ﷺ. Sayyidah Safiya's ﷺ husband, Kanaanah bin Abul-Haqeeq (who was also a chief of the Banu Nadeer)

was killed in the Battle of Khaibar.

Rasoolullah ﷺ made nikaah to her in Muharram 7 AH, after she was freed by him. (This incident has already been discussed in detail in the chapter of the Battle of Khaibar).

Rasoolullah ﷺ took special care and paid particular attention to Sayyidah Safiyya رضي الله عنها, to an extent that Sayyidah Aisha رضي الله عنها became envious of her.

It has been narrated that once, Sayyidah Aisha رضي الله عنها said in a sarcastic manner, "She's a short person", upon which Rasoolullah ﷺ replied, "O Aisha رضي الله عنها! You've said something that, had it been put into a river by you, it would become dirty (i.e. This is backbiting, which is an impurity)." Similarly, Sayyidah Safiyya's رضي الله عنها camel once became injured whilst on a journey at the same time when Sayyidah Zainab رضي الله عنها had an extra. When Rasoolullah ﷺ requested her for it to be given to Sayyidah Safiyya رضي الله عنها, she replied, "I won't give my camel to that jew!", upsetting him so much that he refrained from going to Sayyidah Zainab's رضي الله عنها bed to sleep. (*Madaarij, Vol. 2, Pg. 483*)

A hadith in Tirmidhi Sharif narrates that once, Rasoolullah ﷺ found Sayyidah Safiyya رضي الله عنها crying, and enquired as to the reason for this. She replied, "Ya Rasoolallah ﷺ! Aisha رضي الله عنها and Hafsa رضي الله عنها have said to me that they're more respected by you, as their families link to yours." He then consoled her by saying, "Safiyya رضي الله عنها, why didn't you say to them, that 'How can you two be more better than me, when Hadrat Haroon رضي الله عنه is my father, Hadrat Moosa رضي الله عنه is my uncle and Hadrat Muhammad ﷺ is my husband?'" (*Zarqaani, Vol. 3, Pg. 259*)

She narrated a total of 10 ahadith, of which 1 is recorded in both Bukhari and Muslim Sharif, whilst the remainder in other books of hadith.

There is also a difference in opinion concerning the year in which Sayyidah Safiyya رضي الله عنها passed away, as Waaqdi states that it was during 50 AH, while Ibn Sa'ad states in 52 AH. She was 60 years of age at the time of her demise and lies buried in Jannatul-Baqi. (*Zarqaani, Vol. 3, Pg.*

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THE RESPECTED SLAVE-WOMEN OF THE HOLY PROPHET

Besides the above-mentioned Azwaaje-Mutaharaat, Rasoolullah ﷺ also had 4 slave-girls under his care.

Sayyidah Maria Qibitya She was sent to the Holy Prophet ﷺ as a gift by Maqooqis, the king of Egypt and Alexandria. Her mother was a Roman and father an Egyptian, thus, she was a very beautiful person. Sayyidah Maria Qibtiya ﷺ was the Holy Prophet's ﷺ *umme-walad* (slave-woman who gives birth to her master's child) for she had given birth to his son named Hadrat Ibrahim ﷺ.

Though she was a slave, the Prophet ﷺ should keep her in pardah and built a separate home for her in Aaliya, a place near Madina Tayyiba. Waaqdi states that after the demise of Rasoolullah ﷺ, Ameerul-Mu'mineen Hadrat Abu Bakr Siddique ﷺ would see to her needs, and after him Ameerul-Mu'mineen Hadrat Umar bin Khattab ﷺ took care of her expenditure, until she passed away in either 15 or 16 AH. He especially organised people to partake in her janaazah salaah and himself lead it afterwards. Sayyidah Maria Qibtiya ﷺ was buried in Jannatul-Baqi. (*Zarqaani, Vol. 3, Pg. 271-2*)

Sayyidah Raihaanah She was from the Jewish tribe of Banu Quraizah who was once arrested and brought to Rasoolullah ﷺ. For a few days, she refused to accept Islam which caused anger to the Prophet ﷺ, until one day, a Sahaabi came to him bearing the glad tidings of her embracement of Islam. This naturally pleased Rasoolullah ﷺ, who then said to her, "Raihaanah ﷺ, I can marry you after freeing you if you wish." However, she declined and said, "Ya Rasoolallah ﷺ, keep me as your slave. This relation is best and more comfortable between us."

Sayyidah Raihaanah ﷺ passed away before the Prophet ﷺ, in 10 AH, after he had returned from Hajjatul-Wada. She lies buried in Jannatul-Baqi. (*Zarqaani, Vol. 3, Pg. 273*)

Sayyidah Nafeesah She was initially a slave-girl to Sayyidah Zainab

bint Jahsh ﷺ, and was given to Rasoolullah ﷺ as a gift by her.
(Zarqaani, Vol. 3, Pg. 274)

The fourth slave In addition to the above-mentioned slave-women, Rasoolullah ﷺ also possessed a fourth, though Historians have written that her name and details regarding her are unknown. She was probably arrested in jihad and brought to him, thereafter spending the remainder of her life serving the Holy Prophet ﷺ - one of the greatest blessings a person could hope for. (Zarqaani, Vol. 3, Pg. 274)

THE PROPHET'S REVERED CHILDREN

All Historians have agreed that 6 personalities were children to Rasoolullah ﷺ: 2 sons, namely Hadrat Qaasim ﷺ and Ibrahim ﷺ, and 4 daughters, namely Sayyidah Zainab, Ruqaya, Umme Kulthum and Fathima ﷺ. Some have also stated however, that the Prophet ﷺ had a third son named Abdullah (whose titles were Tayyib and Taahir), increasing his number of children to 7. Hadrat Shaikh Abdul-Haqq ﷺ has written the latter amount to be correct.

All children of Rasoolullah ﷺ were given birth to by Sayyidah Khadija ﷺ except for Hadrat Ibrahim ﷺ, who was born from Sayyidah Maria Qibtiya ﷺ. (Zarqaani, Vol. 3, Pg. 192 & Madaarij, Vol. 2, Pg. 451)

We present below a concise biography of all 7 children.

Hadrat Qaasim He was the first son born by Sayyidah Khadija ﷺ in Makkah, prior to the proclamation of prophethood. Rasoolullah's ﷺ kuniyat, 'Abul-Qaasim', stems from him. The majority of Ulema are unanimous that he passed away at an age when he had learned how to walk. Ibn Sa'ad states that he was 2 years old when he passed away, while other scholars state that he was 16 months old. (Zarqaani, Vol. 3, Pg. 194)

Hadrat Abdullah His title was Tayyib and Taahir, and passed away in infancy prior to the announcement of prophethood in Makkah Mukarramah.

Hadrat Ibrahim He was the last son born to Rasoolullah ﷺ by Sayyidah Maria Qibtiya ؓ, and whose birth occurred during the month of Zul-Hijjah 8 AH in Aaliya, near Madina. Thus, 'Mashrabah Ibrahim' is another name of Aaliya.

Hadrat Abu Raafi ؓ, the slave of the Prophet ﷺ, came to him in Madina from Aaliya bearing the news of Hadrat Ibrahim's ؓ birth. Hearing this, Rasoolullah ﷺ granted Hadrat Abu Raafi ؓ a slave as a reward for conveying this information to him, and immediately thereafter, Hadrat Jibraeel ؑ descended and addressed the Prophet ﷺ saying, "يا ابا ابراهيم (O father of Ibrahim)." This greatly pleased Rasoolullah ﷺ, who then slaughtered two rams as aqeeqah for his new-born son. He also shaved the baby's hair off, weighed it and gave sadaqah of silver according to the weight, burying the hair afterwards and keeping his son's name 'Ibrahim'. Rasoolullah ﷺ then appointed Sayyidah Umme Saif ؓ (whose husband Abu Saif was a blacksmith) to nurse and breast-feed Hadrat Ibrahim ؓ. Hadrat Ibrahim ؓ was very beloved to Rasoolullah ﷺ, who used to frequently visit him. Hence, Hadrat Anas ؓ narrates, "We once accompanied the Holy Prophet ﷺ to the house of Hadrat Abu Saif ؓ while Hadrat Ibrahim ؓ was near his demise. Seeing him in this condition, Rasoolullah ﷺ began to cry, and Hadrat Abdur-Rahman bin Auf ؓ asked, "Ya Rasoolallah ﷺ, do you also cry?" He replied, "O son of Auf ؓ, my crying is due to affection", and also said the following,

إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبَّنَا وَإِنَّا

بِفراقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

"Although the eye sheds tears and the heart is sad, we shall nevertheless say that which pleases our Lord ﷻ. Indeed O Ibrahim ؓ! We are sad because we are being separated from you."

(The complete narration of Hadrat Ibrahim's ؓ death can be found at the end of Chapter Thirteen of this book)

The Holy Prophet ﷺ has also said, "My son Ibrahim ؓ has passed away before completing his period of suckling. Hence, Allah ﷻ has appointed someone in Jannah to breast-feed him until he completes this period." (Madaarij, Vol. 2, Pg. 254)

It has been reported that Rasoolullah ﷺ buried Hadrat Ibrahim ؑ in Jannatul-Baqi, near the grave of Hadrat Uthman bin Maz'oon ؑ and sprinkled water on his grave with his own sanctified hands. (Madaarij, Vol. 2, Pg. 453)

He was 17 or 18 months old at the time of his passing away.

Sayyidah Zainab She was the eldest of all of the Prophet's ﷺ daughters and was born 10 years before the proclamation of prophethood in Makkah, while Rasoolullah ﷺ was 30 years old. Hadrat Zainab ؑ became a Muslim at the very beginning of Islam and, after the Battle of Badr, made hijrat to Madina on the request of Rasoolullah ﷺ.

Prior to the proclamation of prophethood, she was married to Hadrat Abul-Aas bin Rabee ؑ (the incident regarding his acceptance of Islam has already been discussed in the Chapter of the Battle of Badr in this book).

It has been narrated that while Sayyidah Zainab ؑ was pregnant and leaving Makkah for hijrat to Madina, the Quraish began to block her path, and the wretched Habaar bin Aswad dropped her from her camel by means of a spear. Sayyidah Zainab ؑ lost the baby she had been carrying due to this. It is for this reason that Rasoolullah ﷺ has said in her excellence,

هِيَ أَفْضَلُ بَنَاتِي أُصِيبَتْ فِيَّ

"As she had endured a lot of grief to make hijrat for me, she is the most excellent of my daughters."

(Zarqaani, Vol. 3, Pg. 195-6)

Sayyidah Zainab ؑ passed away in 8 AH and was given ghusal by Sayyidah Umme Aiman, Saudah bint Zam'ah and Umme Salmah ؑ. The Holy Prophet ﷺ gave his clothing as a kaffan for her and involved himself in her burial.

She had two children: a son named Ali and a daughter named Umaaamah. Concerning Ali, some Ulema state that he passed away

before Sayyidah Zainab ؓ, being very close to adolescence at the time of his demise. Other Ulema, however, state that he was made shaheed in the Battle of Yarmook. (*Zarqaani, Vol. 3, Pg. 197*)

The Holy Prophet ﷺ was very fond of Sayyidah Umaamah ؓ (the daughter of Sayyidah Zainab ؓ) and used to carry her on his blessed shoulders going into Musjidun-Nabawee.

Once, the king of Habsha sent some gifts to him which included a gold ring with an Abyssinian gem on it. This was given to Sayyidah Umaamah ؓ.

Similarly, a gold necklace was once sent as a gift to Rasoolullah ﷺ, who said to the Azwaaje-Mutaharaat whilst they were in amazement of its beauty, "I shall give this to the member of my family very dear to me." They had thought that Sayyidah Aisha ؓ was going to be given it, yet Rasoolullah ﷺ called his beloved granddaughter, Sayyidah Umaamah ؓ, towards him and placed this necklace around her neck. (*Zarqaani, Vol. 3, Pg. 297*)

Sayyidah Ruqaya She was born 7 years prior to Rasoolullah ﷺ announcing his prophethood (while he was 33 years old) and became a Muslim in the initial period of Islam. Sayyidah Ruqaya ؓ was first married to Utba (the son of Abu Lahab) but did not leave for her new home after Surah Lahab was revealed. Abu Lahab became infuriated upon hearing his eternal doom and punishment in this chapter of the Holy Quran and forced his son Utba to give Rasoolullah's ﷺ daughter, Sayyidah Ruqaya ؓ, talaaq. He abided by this and the marriage was absolved.

Thereafter, Rasoolullah ﷺ married her to Hadrat Uthman bin Affan ؓ. Hadrat Uthman ؓ then took his wife and made hijrat to Habsha from Makkah, returning back afterwards to once again migrate to Madina, which caused both husband and wife to be given the respectful title of *Saahibul-Hijratain* (the one who underwent two hijrats).

Sayyidah Ruqaya ؓ was very sick during the Battle of Badr and thus Rasoolullah ﷺ allowed Hadrat Uthman Ghani ؓ not to take part in it in

order that he may nurse his wife. She passed away at 20 on the day that Hadrat Zaid bin Haarith ؓ arrived in the city bringing news of the victory at Badr. Rasoolullah ﷺ could not attend her janaazah salaah due to not having returned yet from the Battle of Badr.

Sayyidah Bibi Ruqaya ؓ and Hadrat Uthman ؓ had one son named Abdullah ؓ, who passed away after his mother during 4 AH, at the age of six. (Zarqaani, Vol. 3, Pg. 198-9)

Sayyidah Umme Kulthum She was firstly married to Ateeba (the son of Abu Lahab). However, due to him being compelled by his father, Ateeba gave Sayyidah Umme Kulthum ؓ talaq before she could even begin to live with him and began to slander and display arrogance to Rasoolullah ﷺ, even tearing his clothes off his blessed body. Rasoolullah ﷺ was very hurt at this disrespect and, in this moment of grief, said, "O Allah ﷻ! Send your punishment in the form of an animal upon him." The effect of this prophetic supplication follows below. When Abu Lahab and his son, Ateeba, went for a business trip to Shaam with a caravan of traders, they stopped within close proximity to the sanctuary of a Monk and intended to spend the night at a place called Zarqa. The Monk warned them that the area beared many carnivorous and predatory animals, and they should, as a result, be alert whilst they are asleep. After hearing this, Abu Lahab announced, "O People! Muhammad has prayed for something bad to happen to my son, so gather all the goods for trade and make Ateeba's bed on top of it. He should be surrounded at all four sides by us so that he may be safe from any animal attacking him." The caravan of traders did their best to arrange protection for Ateeba, but suddenly at night, a fearsome lion appeared who snarled at them. It jumped up, pounced on Ateeba's bed and bit his head off, after which people tried to their fullest to find it but to no avail. None knew where it had come from or where it had gone. (Zarqaani, Vol. 3, Pg. 197-8)

Ponder on the glory of Allah ﷻ! Utba and Ateeba, both sons of Abu Lahab, divorced the daughters of Rasoolullah ﷺ due to the compelling of their father. Yet because Utba did not disrespect the Prophet ﷺ, he was not only saved from the wrath of Allah ﷻ, but later accepted Islam with another brother of his on the Conquest of Makkah and were granted

the honour of becoming Sahaabah. Ateeba, on the other hand, was targeted by the anger of Allah ﷻ due to his insolence and disrespect to Rasoolullah ﷺ.

After the death of Sayyidah Ruqaya ﷺ in 3 AH, Rasoolullah ﷺ then married Sayyidah Umme Kulthum ﷺ to Hadrat Uthman ﷺ. Unfortunately, she did not give birth to any children and passed away in the Shabaan of 9 AH. Her janaazah salaah was performed by the Holy Prophet ﷺ, and she was buried in Jannatul-Baqi. (*Zarqaani, Vol. 3, Pg. 200*)

Sayyidah Fathima She was the youngest and most beloved to Rasoolullah ﷺ amongst his daughters. Her name was Fathima, while 'Zahra' and 'Batoool' were two titles of hers. The Ulema differ regarding the year of her birth; Abu Umar records it to have taken place during the first year of prophethood while others record it as one year before. Allama Ibn Jauzi states that she was born 5 years before the announcement of prophethood. (*Zarqaani, Vol. 3, Pg. 202-3*)

Allahu Akbar! What need is there for us speak about the excellences and virtues of Sayyidah Bibi Fathima ﷺ whilst the numerous pages of ahadith bear testimony to her greatness? Rasoolullah ﷺ has said, "Fathima ﷺ is the leader of the women of the world, as well as of Jannah", and also, "Fathima ﷺ is my daughter and is also a part of me. Whoever angers her has angered me." (*Mishkaat Sharif, Pg. 568 & Zarqaani, Vol. 3, Pg. 204*)

Bibi Fathima ﷺ was married to Hadrat Ali ﷺ in 2 AH and had 3 sons (Hadrat Hassan, Husain and Mohsin ﷺ) and 3 daughters (Zainab, Umme Kulthoom and Ruqaya ﷺ). Hadrat Mohsin ﷺ and Ruqaya ﷺ both passed away in infancy while Sayyidah Umme Kulthum ﷺ was married to Ameerul-Mu'mineen, Hadrat Umar ﷺ. Her other daughter, Sayyidah Zainab ﷺ, was married to Hadrat Abdullah bin Jafar ﷺ. (*Madaarij, Vol. 2, Pg. 460*)

Bibi Fathima ﷺ was deeply saddened at the passing away of Rasoolullah ﷺ and it has been subsequently reported that she never laughed after his demise. She passed away 6 months after her beloved

father's wisaal, on Tuesday the 3rd of Ramadaan. Her janaazah salaah was led by either Hadrat Abbas ؓ or Ali ؓ, and she was buried, according to the unanimous verdict of the Ulema, in Jannatul-Baqi. (Madaarij, Vol. 2, Pg. 461)

Amount of paternal uncles Historians are divided regarding the amount of paternal uncles Rasoolullah ﷺ had. Some say 9, while others 10 and also 11. The author of Mawaahibul-Ladunia, Imaam Qastalaani, however, states with reference to the book 'Zakhaairul-Uqbaa' that Abdul-Muttalib had 12 other sons besides Hadrat Abdullah ؓ (Rasoolullah's ﷺ father). Their names are,

- | | |
|-------------|---------------|
| ✿ Haarith | ✿ Aneedaq |
| ✿ Abu Talib | ✿ Maqoom |
| ✿ Zubair | ✿ Daraar |
| ✿ Hamza | ✿ Qashm |
| ✿ Abbas | ✿ Abdul-Ka'ba |
| ✿ Abu Lahab | ✿ Hajl |

From the above, only Hadrat Hamza ؓ and Abbas ؓ accepted Islam.

Hadrat Hamza ؓ was given the title of *Asadullah wa Asadur-Rasool* (the Lion of Allah ﷻ and His Rasool ﷺ) due to his bravery and strength. He was made shaheed in the Battle of Uhud and is famously known by the title of Sayyidush-Shuhadaa.

Concerning the excellence of Hadrat Abbas ؓ, many ahadith have been recorded, with Rasoolullah ﷺ also giving many glad tidings and making dua for him and his descendants. Hadrat Abbas ؓ passed away at either 87 or 88 years of age (corresponding to 32 and 33 AH respectively). He lies buried in Jannatul-Baqi. (Zarqaani, Vol. 3, Pg. 270-85 & Madaarij, Vol. 2, Pg. 488)

Paternal aunts of the Holy Prophet Rasoolullah ﷺ had a total of 6 paternal aunts. Their names are,

❁ Aatikah

❁ Barah

❁ Ameemah

❁ Safiya

❁ Umme Hakeem

❁ Arwi

All Historians agree that Sayyidah Safiya ؓ (the mother of Hadrat Zubair bin Awwam ؓ) accepted Islam. She was a very brave and courageous woman who was responsible for killing the Jew who had tried to infiltrate the fort wherein the Muslim women and children were during the Battle of Khandaq; as well as fighting alone against the Kuffaar with a spear in the Battle of Uhud. Noticing her bravery, the Prophet ﷺ turned to her son, Hadrat Zubair ؓ, and exclaimed, "Look at that woman's courage and passion!" She passed away in 20 AH at 73 years of age and is buried in Jannatul-Baqi. (*Zarqaani, Vol. 3, Pg. 287-8*)

Besides Sayyidah Safiya ؓ, Historians are divided on whether Aatikah, Arwi and Ameemah had accepted Islam. Some say they did, while others state that their imaan is not proven. (*Zarqaani, Vol. 3, Pg. 287*)

Close Khaadims Though all Sahaabah selflessly and dedicatedly served and helped Rasoolullah ﷺ, there are some amongst them that have been specially recognised for their valuable service to the Holy Prophet ﷺ. Thus, the following Sahaabah deserve to be mentioned as close khaadims to Rasoolullah ﷺ.

❁ **Hadrat Anas bin Malik** He is the most famous of Rasoolullah's ؓ khaadims and remained in his service, wherever Rasoolullah ؓ was, for a period of 10 years. As a result, he made the following dua for him,

اللَّهُمَّ اكْثِرْ مَالَهُ وَوَلَدَهُ وَأَدْخِلْهُ الْجَنَّةَ
"O Allah ﷻ! Increase his wealth and children,
and grant him Jannah."

Hadrat Anas bin Malik ؓ states, "I have witnessed the acceptance of two of these three duas. Every person's orchard gives fruit once a year yet mine gives fruit twice a year, and the flowers of it emit a fragrance of musk as well. The number of children I have is 106, of which 70 are sons and the rest daughters. I have also complete belief that I shall witness the third dua - in other words, I shall enter Jannah." Hadrat Anas bin Malik ؓ has narrated more than 2,000 ahadith from the Holy Prophet ﷺ and has an extensive list of students. He was more than 100 years old when he passed away in Basra, in either 91, 92 or 93 AH. (*Zarqaani, Vol. 3, Pg. 296-7*)

❖ **Hadrat Rabia bin Ka'ab Aslami** He would present Rasoolullah ﷺ his water and miswaak for wudhu and was also given glad tidings of entering Jannah from him. Hadrat Rabia bin Ka'ab ؓ passed away in 63 AH. (*Zarqaani, Vol. 3, Pg. 297*)

❖ **Hadrat Aiman bin Umme Aiman** A small leather-bag which contained water, which the Holy Prophet ﷺ used for *istinja* and wudhu, was in his custody. He was made shaheed in the Battle of Hunain. (*Zarqaani, Vol. 3, Pg. 297*)

❖ **Hadrat Abdullah bin Mas'ood** In his custody were the blessed shoes, miswaak and containers for wudhu. Hadrat Abdullah bin Mas'ood ؓ passed away at 60 years of age in either 32 or 33 AH. Some Historians state that he passed away in Madina whilst others state Kufa. (*Zarqaani, Vol. 3, Pg. 297-8*)

❖ **Hadrat Uqbaa bin Aamir** He used to hold the reins of Rasoolullah's ﷺ mule while he traveled upon it and was a distinguished scholar of the sciences of the Holy Quran and the laws of inheritance. Hadrat Uqbaa bin Aamir ؓ was further an eloquent orator and poet, and was later appointed by Hadrat Ameer Mu'aawiya ؓ as the governor of Egypt during his rule. He passed away here in 58 AH.

❖ **Hadrat Asla bin Shareek** The duty of placing a saddle on the Prophet's ﷺ camel used to be fulfilled by him.

❁ **Hadrat Abu Zarr Ghiffari** Some ahadith have been mentioned concerning his excellence. Hadrat Abu Zarr ؓ had accepted Islam very early and was greatly abstinent from the world. He passed away in Rabza (a valley near to Madina) in 31 AH and his janaazah salaah was lead by Hadrat Abdullah bin Mas'ood ؓ. (Zarqaani, Vol. 3, Pg. 300)

❁ **Hadrat Muhaajir** He was the freed slave of Sayyidah Umme Salmah ؓ, and along with the excellence of being a Sahaabi, was also blessed by serving the Holy Prophet ؐ for a period of 5 years. Hadrat Muhaajir ؓ was a very brave Mujaahid and was present in the army responsible for conquering Egypt. His demise occurred in Tahaa. (Zarqaani, Vol. 3, Pg. 301)

❁ **Hadrat Haneen** He was initially the slave of the Holy Prophet ؐ but was given to his uncle, Hadrat Abbas ؓ, by Rasoolullah ؐ himself. Nevertheless, Hadrat Abbas ؓ then freed him after a few days so that he may serve the Holy Prophet ؐ day and night. (Zarqaani, Vol. 3, Pg. 301)

❁ **Hadrat Nuaim bin Rabia Aslami** He was also one of Rasoolullah's close khaadims. (Zarqaani, Vol. 3, Pg. 301)

❁ **Hadrat Abul-Hamraa** Hilaal bin Haarith was his original name and was the freed slave and khaadim of the Prophet ؐ. After Rasoolullah's ؐ demise, Hadrat Abul-Hamraa ؓ came to a place called Hams and passed away here. (Zarqaani, Vol. 3, Pg. 301)

❁ **Hadrat Abu Asma** He was first the slave of Rasoolullah ؐ, yet even after being freed, refused to disassociate himself from his service. Hadrat Abu Asma ؓ used to assist Rasoolullah ؐ by having ghusal water prepared by him. His true name was Aayaad. (Zarqaani, Vol. 2, Pg. 301)

Guards of the Holy Prophet Some Sahaabah acted as patrols at night and guarded the house of Rasoolullah ؐ on different turns against any attack from the Kuffaar. This lasted until Allah ؐ revealed the ayah,

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

'And Allah will guard you from the people.'
(Surah Al-Madia, Verse 67)

After this, Rasoolullah ﷺ said, "There is no need to patrol my house now, as Allah ﷻ has promised to protect me from my enemies."

The following were amongst the Sahaabah who had guarded Rasoolullah's ﷺ home,

- | | |
|----------------------------------|------------------------------|
| ✽ Hadrat Abu Bakr Siddique | ✽ Hadrat Sa'ad bin Waqqaas |
| ✽ Hadrat Sa'ad bin Muaaz Ansaari | ✽ Hadrat Abaad bin Basheer |
| ✽ Hadrat Muhammad bin Maslamah | ✽ Hadrat Abu Ayoob Ansaari |
| ✽ Hadrat Zakwaan bin Abdullah | ✽ Hadrat Bilaal |
| ✽ Hadrat Zubair bin Awwam | ✽ Hadrat Mugheera bin Shu'ba |

رضى الله عنهم

Kaatibeene-Wahi The following are those illustrious and trusted Companions who were Kaatibs (scribes) of wahi, as well as writers of important documents according to the instruction of Rasoolullah ﷺ,

- | | |
|--------------------------------|----------------------------|
| ✽ Hadrat Abu Bakr Siddique | ✽ Hadrat Aamir bin Faheer |
| ✽ Hadrat Umar bin Khattab | ✽ Hadrat Thaabit bin Qais |
| ✽ Hadrat Uthman Ghani | ✽ Hadrat Hanzala bin Rabee |
| ✽ Hadrat Ali Murtaza | ✽ Hadrat Zaid bin Thaabit |
| ✽ Hadrat Talha bin Ubaidullah | ✽ Hadrat Ubai bin Ka'ab |
| ✽ Hadrat Sa'ad bin Abu Waqqaas | ✽ Hadrat Ameer Mu'aawiya |

(Madaarij, Vol. 2, Pg. 539-40)

Poets of Rasoolullah's court Though most of the Sahaabah were blessed in writing qaseedahs in praise of Rasoolullah ﷺ, there were three 'official' poets to the Holy Prophet ﷺ who did not only write the *na'ath* (praise) of Rasoolullah ﷺ, but also answered the Kuffaar's attacks against him through their poetry:

❁ **Hadrat Ka'ab bin Malik Ansaari** He was the Sahaabi whose tauba for not attending the expedition of Tabuk was declared accepted in the Holy Quran. He narrates that the Holy Prophet ﷺ said, "You people should censure and ridicule the Kuffaar through your poetry, as it's equal to an arrow being fired at them." Hadrat Ka'ab bin Malik Ansaari ﷺ passed away during either the khilaafat of Hadrat Ali ﷺ or in the rule of Hadrat Ameer Mu'aawiya ﷺ.

❁ **Hadrat Abdullah bin Rawaaha Ansaari** Rasoolullah ﷺ gave him the title of Sayyidush-Shuaraa (leader of the poets), and a few ahadith have also been narrated regarding his excellence. He was made shaheed in the Battle of Muta.

❁ **Hadrat Hassan bin Thaabit bin Munzir bin Amr Ansaari Khazraji** He was the most famous of Rasoolullah's ﷺ poets, and the following dua was made for him by Rasoolullah ﷺ,

اللَّهُمَّ أَيْدُهُ بِرُوحِ الْقُدُسِ

"O Allah ﷻ! Help him through Hadrat Jibrael ﷺ."

The Holy Prophet ﷺ also said, "Hadrat Jibrael ﷺ is with him (Hadrat Hassan), while he answers the slander of the Kuffaar against me, through poetry." Hadrat Hassan bin Thaabit ﷺ passed away at the age of 120 years, in 54 AH. 60 Years of his life was spent in the *Ayyame-Jaahiliyah* and 60 in the service of

Islam. It is a historical coincidence that he, his father, Thaabit, and his grandfather, Munzir, all lived until 120 years of age. (Zarqaani, Vol. 3, Pg. 372-3)

رضى الله عنهم

The Muazzins of Rasoolullah The number of Rasoolullah's selected muazzins are four,

- **Hadrat Bilaal bin Rabaah**

- **Hadrat Abdullah bin Umme Maktoom** (who was also blind)

They were the muazzins of Musjidun-Nabawee.

- **Hadrat Sa'ad bin Aaiz** (also known by the title of Sa'ad Qarza, he was the muazzin of Musjidul-Qubaa).

- **Hadrat Abu Mahזורah** He used to give azaan in the Musjidul-Haraam of Makkah.

(Zarqaani, Vol. 3, Pg. 269-71)

رضى الله عنهم

CHAPTER TWENTY

MIRACLES OF THE HOLY PROPHET

What is a mu'jiza (miracle)? A mu'jiza is defined as something amazing and astonishing, either being projected or coming into existence, and that which is not naturally found. The reason for its occurrence is for the truth of a nabi's prophethood to evidently be revealed.

Due to this, it is necessary for a mu'jiza to be *Khaariqe-Aadat*, meaning it should be contrary to normality or evident circumstances of reason. If not then the Kuffaar, after witnessing it, could say that it occurred due to a particular reason or that it is naturally normal for it to have taken place in that manner.

This is a prerequisite for a mu'jiza, so that the disbelievers be undeniably forced to agree after witnessing it that it is out of the bounds of normal human power and nature. Thus the person who performs it holds extraordinary power, and is consequently a prophet sent by Allah



The four categories of Mu'jizas The condition for a mu'jiza is that it should be *Khaariqe-Aadat* (something against the rules of normality, nature and reason; as well as something unattainable by normal human powers). As a result, there are four types in relation to it being so,

- ① The mu'jiza itself is totally contrary to normal nature and circumstances, such as the mu'jiza of Rasoolullah ﷺ splitting the moon with the gesture of his finger, Hadrat Esa ؑ giving

life back to the dead by the permission of Allah ﷻ, the asaa of Hadrat Moosa ﷺ turning into a snake and eating all the other snakes of the magicians, etc.

② An appearance of something not contrary to normality, yet its sudden emergence and existence on the behest of a prophet warrants it to be a mu'jiza, e.g. A strong storm of wind appearing in the Battle of Khandaq which caused the Kuffaar's camps to be uprooted and their heavy cooking-pots being overturned, or the complete victory of 313 Muslims over a 1,000 fully-armed and prepared army of the Kuffaar of Makkah. The emergence of a storm is not something extraordinary, but its sudden appearance on the supplication of a nabi proves it to be a mu'jiza. Similarly, the defeat of a large amount of soldiers by a small number as in the Battle of Badr signifies this to be a mu'jiza as it is something unique and without notice.

③ Neither is it something against normality nor is it circumstantial at the very time of its appearance, but the method in which it came into existence is something rare and unfound, e.g. Duas of the Ambiya causing it to rain suddenly, the elimination of calamities, the betterment of health experienced by a sick person, etc.

④ Neither is it against normality nor is its method of coming into existence unfound, but the informing of a nabi without any visible resource regarding an incident prior to its appearance, is itself a mu'jiza, such as the Ambiya informing people of events prior to them transpiring, through their knowledge of the unseen. Thus, a hadith in Muslim Sharif states that once a stormy wind appeared while Rasoolullah ﷺ was out of Madina. While there, he said that the reason for the wind emerging was because a Munaafiq of Madina had died, and consequently, when the people returned to the city, they found this information to be correct. (*Mishkaat Sharif, Vol. 2, Pg. 537*)

Mu'jizas of the past Ambiya and that of Khaatamun-Nabiyeen
Allah ﷻ has granted every nabi a mu'jiza according to his environment and the understanding of his nation to witness in order that they may

accept the truth of him being a prophet. Hadrat Moosa عليه السلام was granted the mu'jizas of *Yade-Baidaa* (illuminated hand) and the changing of his staff into a serpent, as magic was widespread in his time. When the magicians saw his mu'jizas they recognised it not to be magic and, bringing imaan on him, fell to the ground in prostration.

Similarly, in the period of Hadrat Esa عليه السلام, the science of medicine was at its pinnacle and the healers and doctors of the time were able to fool people into believing anything by curing their sickness through their expertise in the field of medicine and human biology. Hence, Hadrat Esa عليه السلام was given the mu'jiza of curing the lepers and sick, giving sight to those born blind and restoring life to the dead. After these were performed by him, those who witnessed it had to believe in him for knowing that he did not perform these extraordinary acts based on his knowledge of medicine, but rather, they were mu'jizas bestowed upon him by the One, True Allah جل جلاله.

Sculpture was the art and profession more prominent in the period of Hadrat Salih عليه السلام, and thus, he was blessed with the mu'jiza of pointing towards a solid rock causing it to split, and from it emerge thereafter a beautiful and healthy camel together with its offspring. Hadrat Salih عليه السلام then said,

هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ

'This is a she-camel of Allah, a sign for you.'

(Surah Hud, Verse 64)

After witnessing this mu'jiza, his people brought imaan on his prophethood.

Our prophet is the final Nabi of Allah جل جلاله. He has come to this world bearing a universal and everlasting religion as the prophet of all prophets, and his life and teachings are the crux and fragrance of all the previous Ambiya. Allah جل جلاله has bestowed him with all of their mu'jizas, as his *daawah* and message is to all past nations as well as future generations until the Day of Qiyaamah. He has been granted numerous mu'jizas in every sphere of life and according to the intelligence and understanding of all groups and kinds of people. Amongst them is the

unchangeable Quran revealed to him, and whose every line bears testimony to his prophethood and truth. All mu'jizas by him, from the splitting of the moon in two to the Me'raaj (ascension), all lead a sane and intelligent person to conclude that Sayyiduna Muhammad Mustafa and Islam are true, and that he is the final, most exalted and beloved of Allah's prophets.

Some of the innumerable mu'jizas of Rasoolullah There is an Arabic proverb,

مَا لَا يُدْرِكُ كُلُّهُ لَا يُتْرَكُ كُلُّهُ

"Whatever cannot be gained completely should not be abandoned totally as well."

If authors of great volumes couldn't completely gather every mu'jiza of the Holy Prophet ﷺ - then how can this concise book do so? Nevertheless, we have also included a chapter of the Holy Prophet's ﷺ miracles within, in order that it be more beneficial to the reader. It is an undeniable truth that the entire existence of Rasoolullah ﷺ - be it in this world or in the abode of life more excellent than our one, is a miracle. We therefore present the mu'jizas under different headings in accordance to the realm in which they had taken place.

HEAVENLY MIRACLES

The moon is split in two Shaqqul-Qamr (the splitting of the moon) is a distinct and decisive mu'jiza of the pride of prophets, Muhammad Mustafa ﷺ. It has been narrated that the Kuffaar of Makkah once impelled the Prophet ﷺ to perform a miracle as proof of his nubuwwah, and on their demand, he performed the mu'jiza of Shaqqul-Qamr (i.e. He split the moon in two). This incident has been narrated by Hadrat Abdullah bin Mas'ood, Abdullah bin Abbas, Anas bin Malik, Jubair bin Mut'im, Ali bin Abu Talib, Abdullah bin Amr, Huzaifa bin Yammaan and various other Sahaabah Kiraam ﷺ. (Zarqaani, Vol. 5, Pg. 124)

The most correct and appropriate narrations of this hadith are of Hadrat Abdullah bin Mas'ood ﷺ - mentioned in Bukhari, Muslim, Tirmidhi Sharif and other books of hadith. He narrates, "The moon was split in

two during the time of Rasoolullah ﷺ. One piece was seen on top off and the mountain, and the other below. After demonstrating this miracle to the Kuffaar, he said to them, 'Be witness to this! Be witness to this!' (Bukhari Sharif, Vol. 2, Pg. 721-2)

Beside the ahadith, the Holy Quran has also mentioned this incident,

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ . وَإِنْ يَرَوْا آيَةً يُعَرِّضُوا وَيَقُولُوا

سِحْرٌ مُسْتَمِرٌّ

'The hour came near and the moon was split. And if they see any sign, they turn their faces and say this is magic perpetual.'
(Surah Al-Qamar, Verses 1-2)

Nevertheless, the arrogant Kuffaar did not bring imaan upon the Holy Prophet ﷺ even after witnessing this great mu'jiza of his, but rather chose to say, "Muhammad has performed magic for us, and this kind of magic and illusions occur all the time."

A misunderstanding is removed Those that refuse this mu'jiza hold the opinion that the Shaqqul-Qamr mentioned in the above ayah specifically refers to the Day of Qiyaamah in which the sun, moon, stars and skies shall be decimated to pieces.

It is apparent to the informed and educated though, that this 'opinion' of theirs is unsubstantiated and void of any truth or intelligence. Firstly, the verb used in this ayah, 'انشق', is a verb of the past tense. If this referred to the day of Qiyaamah then it would be necessary to change it to the future tense, 'ينشق', which is completely impermissible. Secondly, the ayah further states after mention of the moon being split,

وَإِنْ يَرَوْا آيَةً يُعَرِّضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ

'And if they see any sign, they turn their faces and say this is magic perpetual.'

(Surah Al-Qamar, Verses 2)

Meaning, the Kuffaar saw this mu'jiza they said that it was merely magic which frequently occurs similar to this. If what the rejecters say

is true (that this shaqqul-qamr shall take place on the Day of Qiyaamah), how then will it be possible for humans to claim it being magic when all things (humans, moon, stars, etc.) will be destroyed on that day? Thus, we have to accept that the appointed meaning of this ayah is that the moon was split by Rasoolullah ﷺ; with the Kuffaar accusing it to be magic afterwards.

A question and its answer However, a question arises that if this mu'jiza did take place in Makkah, why didn't people in other places of the world see it?

The answer is that people in other cities of the world (besides Makkah) did see this miracle as mentioned in the ahadith. As a result, Hadrat Masrooq ؓ narrates from Hadrat Abdullah bin Mas'ood ؓ that after they had seen this mu'jiza, the Kuffaar of Makkah exclaimed, "The son of Abu Kabsha (Muhammad) has performed magic upon all of you", and decided that they shall ask people coming into the city of this incident, as the magic of Muhammad cannot affect all people. Thus, the traders who had arrived in Makkah declared, "We've also witnessed the moon being split." (*Shifaa Sharif, Vol. 1, Pg. 183*)

Even if we had to accept for a moment that people in other cities did not witness this event, their not seeing it does not mean that it didn't take place at all - there are numerous activities taking place in the sky (the appearance of clouds of different colours, shooting stars, rainbows, etc) yet these are only seen by those who incidentally happen to be looking up at it.

Another reason why other cities and people of the world could not have seen this mu'jiza is because of the difference in horizons and rising areas of the sun and moon between them. In some places, the moon is apparent and can be seen, while at the exact moment in others around the world, it hasn't even appeared yet - let alone it being visible. This is why an eclipse of the moon is not observable to all cities of the world, and it is also true that in some parts of the world, the moon is obscured by clouds and tall mountains which cause it to be unseen.

The sun re-appears Sayyidah Bibi Asmaa bint Umais ؓ narrates, "In Sahbaa (a place near Khaibar), Rasoolullah ﷺ rested his head on Hadrat Ali's ؓ lap after performing his Asr salaah and fell asleep, with wahi coming to him thereafter. Hadrat Ali's ؓ lap had the blessed opportunity of having the Prophet's ﷺ head rest on it until the sun had set, after which Rasoolullah ﷺ knew that his Asr salaah had become qadaa and made the following dua, "Ya Allah ﷻ! Indeed Ali ؓ was obeying You and Your Prophet ﷺ. Make the sun re-appear so that he may perform his Asr salaah in its correct time." Sayyidah Asmaa bint Umais ؓ further states, "I saw with my own eyes that the sun re-appeared again, with the peaks of mountains and ground becoming bright with its rays." (*Zarqaani, Vol. 5, Pg. 113; Shifaa Sharif, Vol. 1, Pg. 185 & Madaarij, Vol. 2, Pg. 252*)

There is no doubt that this hadith has not been mentioned in Bukhari Sharif, yet it should be remembered that if a hadith is not mentioned in Bukhari Sharif, it does not mean that it isn't a hadith at all. Imaam Bukhari knew 600,000 ahadith by memory yet chose only 9,082 to include in his kitaab, Bukhari Sharif; and after the repeated are omitted, it may be said that he only included 2,761 ahadith in his book. (*Muqadama of Fat'hul-Baari*)

It is also obvious that the rest of the 600,000 ahadith known by Imaam Bukhari by heart were indeed 'sahih & hasan' (correct and accepted) - so where did they all go, and what happened to them? In answer to this, we should have to say that these and other ahadith have been mentioned by other Muhadditheen (Ulema of Hadith) in their respective books.

Similarly, so too have the ahadith regarding the sun re-appearing been mentioned by various Muhadditheen. Some of them are given below, as well as the books in which they are mentioned,

Name of Muhaddith	Name of Book
Hadrat Imaam Abu Jafar Tahaawi	Mushkilul-Aathaar
Hadrat Imaam Haakim	Mustadrak

Hadrat Imaam Tibraani
Hadrat Haafiz Madrwai
Hadrat Haafiz Abul-Bashr
Hadrat Qaadi Ayaad
Hadrat Khateeb Baghdadi
Hadrat Haafiz Mughlataai
Hadrat Allama Aini

Hadrat Imaam Jalaaludeen Suyuti

Hadrat Allama Ibn Yusuf Damashqi

Hadrat Shah Waliullah Muhaddith Dehlwi

Hadrat Shaikh Abdul-Haqq Muhaddith Dehlwi

Hadrat Allama Muhammad bin Abdul-Baaqi

Hadrat Allama Qastalaani

Mu'jam Kabeer

Marmiyaat

Az-Zariyatut-Taahirah

Shifaa Sharif

Talkheesul-Mutashaabah

Az-Zahrul-Baasim

Umdatul-Qaari

Kashful-Labs

Mazeelul-Labs

Izaalatul-Khifaa

Madaarijun-Nubuwwah

Zarqaani ala-Mawaahib

Mawaahibul-Ladunia

Concerning the allegations of this hadith being mauzoo made by Allama Ibn Jauzi ؒ (as is his habit of scrutinizing ahadith), Allama Aini ؒ states in Umdatul-Qaari, Vol. 7, Pg. 46, "No attention should be paid to Allama Ibn Jauzi's ؒ scrutinizing of this hadith."

Hadrat Imaam Jafar Tahaawi ؒ states after listing this hadith with its chain of narrators, "هَذَانِ الْحَدِيثَانِ ثَابِتَانِ وَرَوَاتُهُمَا ثِقَاتٌ (The narrations of both these ahadith are proven, and its chain of narrators are reliable)." (Shifaa Sharif, Vol. 1, Pg. 185)

Similarly, Shaikh Abdul-Haqq Muhaddith Dehlwi ؒ also rejects the scrutinizing of Allama Ibn Jauzi ؒ on this hadith and blatantly approves it to be 'sahih & hasan'. (Madaarij, Vol. 2, Pg. 254)

He further states, "Imaam Tahaawi ؒ has said concerning this hadith that Imaam Ahmed bin Salih, ؒ an equal to Imaam Ahmed bin Hambal ؒ, used to say that this hadith is one of the great signs and mu'jizas of the Holy Prophet ﷺ, and thus, the Ulema should not prolong in memorizing it." (Madaarij, Vol. 2, Pg. 255)

The sun is stopped This miracle took place on the day after the night of Me'raaj. Hadrat Yunus bin Bukair ؒ narrates from Ibn Is'haaq that when the Quraish questioned the Holy Prophet ﷺ about their returning caravan from Shaam, he replied, "Yes! I saw that caravan while on the

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Hadrat Haafiz Madrwai
Hadrat Haafiz Abul-Bashr
Hadrat Qaadi Ayaad
Hadrat Khateeb Baghdadi
Hadrat Haafiz Mughlataai
Hadrat Allama Aini
Hadrat Imaam Jalaaludeen Suyuti
Hadrat Allama Ibn Yusuf Damashqi
Hadrat Shah Waliullah Muhaddith Dehlwi
Hadrat Shaikh Abdul-Haqq Muhaddith Dehlwi
Hadrat Allama Muhammad bin Abdul-Baaqi
Hadrat Allama Qastalaani

Mu'jam Kabeer
Marmiyaat
Az-Zariyatut-Taahirah
Shifaa Sharif
Talkheesul-Mutashaabah
Az-Zahrul-Baasim
Umdatul-Qaari
Kashful-Labs
Mazeelul-Labs
Izaalatul-Khifaa
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way to Baitul-Muqaddas, they shall arrive in Makkah on Wednesday." Hence on that very day, the Quraish came out of the city of Madina in wait for the caravan to arrive, and there had been no sign of it even until the sun was about to set. At that time, the sun stopped setting and remained in its position in the sky - caused by the dua Rasoolullah ﷺ made at that time. As a result, the day was lengthened, until the caravan had arrived. (*Zarqaani, Vol. 5, Pg. 116 & Shifaa Sharif, Vol. 1, Pg. 185*)

This mu'jiza of *Habsush-Shams* (stopping of the sun) is not a miracle unique to Rasoolullah ﷺ only, but was also exhibited in the time of Hadrat Yoosha' bin Noon عليه السلام. The incident is as follows. He was making Jihad with the people of Jabbaareen on a Friday by Baitul-Muqaddas when suddenly the sun began to set, signifying that after it did, fighting would have to stop as the following day was Saturday (a day in which fighting was prohibited according to the Divine Law of Hadrat Moosa's عليه السلام time). At that time, Allah ﷻ halted the sun from setting for a while until jihad was later completed against the Jabbaareen by Hadrat Yoosha' bin Noon عليه السلام, who later gained victory. (*Tafseer Jalaalain, Pg. 98 & Tafseer Jumal, Vol. 1, Pg. 480*)

ME'RAAJ SHARIF

This is also one of the heavenly miracles of Rasoolullah ﷺ and is something far above the boundaries of mans intellect.

Another name for Me'raaj is *Israa*, which means 'to take someone on a journey at night'. It has been derived from the ayah of the Holy Quran in which Allah ﷻ states,

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا

'Holy is He Who carried His bondman by night.'

(Surah Banu Israael, Verse 1)

In the ahadith, the word 'عُرِجَ بِي' is used to describe this mu'jiza - hence its other name, 'Me'raaj'.

An overwhelming amount of Sahaabah Kiraam رضي الله عنهم have narrated this miracle in books of hadith and seerat - Allama Zarqaani رحمته الله himself lists 45.

When did it occur? There are many conflicting opinions concerning the date, day and month in which Me'raaj took place. However, it is unanimously agreed that it occurred from Makkah after the revealing of wahi, prior to the hijrat to Madina. Ibn Qutaibah (Date of demise, 267 AH), Imaam Raafi and Imaam Nawawi ؒ have stated that Me'raaj took place in the month of Rajab, whilst Muhaddith Abdul-Ghani Muqaddasi ؒ has fixed the 27th of Rajab as its date. Allama Zarqaani ؒ states that the majority of people also believe the 27th of Rajab to be the day and month of Me'raaj, which is the opinion of some Historians as well. (Zarqaani, Vol. 1, Pg. 355-8)

How many times and in what manner did Me'raaj take place? The overwhelming majority of the Ulema of this ummah believe that Me'raaj, in a state of consciousness, with both the body and soul of the Holy Prophet ﷺ being present in it, occurred only once. This is also the belief of the majority of Sahaabah, Taabi'een, Fuqahaa, Muhadditheen as well as the Sufiya, and this belief is correct.

Hence, Hadrat Mulla Ahmed Jeewan ؒ, the teacher of King Aalamgheer Uarangzeeb ؒ, writes,

وَالْأَصَحُّ أَنَّهُ كَانَ فِي الْيَقْظَةِ بِجَسَدِهِ مَعَ رُوحِهِ وَعَلَيْهِ أَهْلُ السُّنَّةِ
وَالْجَمَاعَةِ فَمَنْ قَالَ إِنَّهُ بِرُوحٍ فَقَطْ أَوْ فِي النَّوْمِ فَقَطْ فَمُبْتَدِعٌ
ضَالٌّ مُضِلٌّ فَاسِقٌ

"The correct belief of Me'raaj is that it occurred while Rasoolullah ﷺ was conscious and physically present with his body and soul - this is the belief of the Ahle-Sunnah wal Jamaah. However, if anyone says that Me'raaj was a dream or that it occurred with simply his rooh (soul) alone, then that person is astray, a faasiq and leads other people astray."
(Tafseeraate-Ahmadiyah, Pg. 408)

Vision of Allah Our pious predecessors are divided on whether the Holy Prophet ﷺ saw Allah ﷻ on the night of Me'raaj or not.

Sayyidah Aisha ؓ and a few other Sahaabah are of the opinion that he

did not see Allah ﷻ, saying (while commenting on the ayah (مَا كَذَبَ الْفُؤَادُ مَا رَأَى) that he did not see Allah ﷻ, but Hadrat Jibraael ﷺ in his original appearance, consisting of 600 wings; while some predecessors, such as Hadrat Saeed bin Jubair ﷺ, adopt silence in this matter (on whether he saw Allah ﷻ or not). However, a large amount of Sahaabah and Taabi'een state that the Holy Prophet ﷺ, with his physical eyes, did see Allah ﷻ. (Shifaa Sharif, Vol. 1, Pg. 120-1)

As a result, Hadrat Abdullah bin Haarith ﷺ narrates that once Hadrat Abdullah bin Abbas ﷺ and Hadrat Ka'ab ﷺ were both present in a gathering when Hadrat Abdullah bin Abbas ﷺ suddenly said, "I don't know what other people say, but we the Banu Haashim say that Rasoolullah ﷺ indeed saw his Lord in the Me'raaj twice." This caused Hadrat Ka'ab ﷺ to stand up and loudly say, "Indeed Moosa ﷺ was blessed by only speaking to Allah ﷻ while Muhammad ﷺ saw him."

Similarly, Hadrat Abu Zarr Ghiffaari ﷺ (commentating on the ayah (مَا كَذَبَ الْفُؤَادُ مَا رَأَى) states that Rasoolullah ﷺ indeed saw his Lord in Me'raaj, and Hadrat Muaaz bin Jabal ﷺ also reports the Holy Prophet ﷺ to have said, "رَأَيْتُ رَبِّي (I had seen my lord)."

Muhaddith Abdur-Razzack ﷺ states that Hadrat Imam Basari ﷺ used to take an oath that indeed Sayyiduna Muhammad Mustafa ﷺ saw his Lord. Some *Mutakalimeen* (Ulema that specialize in the field of aqaaid/beliefs) have also stated that this is the belief of Hadrat Abdullah bin Mas'ood ﷺ - the famous *faqih* (Jurist) amongst the Sahaabah. Ibn Is'haaq narrates that once, Marwaan (the governor of Madina), asked Hadrat Abu Hurairah ﷺ whether the Holy Prophet ﷺ saw Allah ﷻ, to which he replied, "Yes."

Likewise, Hadrat Naqqash ﷺ states from Hadrat Ahmed bin Hambal ﷺ, "I also hold the same belief as Hadrat Abdullah bin Mas'ood ﷺ - that Rasoolullah ﷺ saw his Lord, saw his Lord, saw his Lord...(He repeated this until he was out of breath)." (Shifaa Sharif, Vol. 1, Pg. 119-20)

The hadith of Me'raaj, narrated in Sahih Bukhari by Hadrat Anas bin Malik ﷺ from Shareek bin Abdullah, further includes the following towards the end,

حَتَّى جَاءَ سِدْرَةُ الْمُنتَهَى وَدَنَا الْجَبَّارُ رَبُّ الْعِزَّةِ فَتَدَلَّى حَتَّى كَانَ

مِنْهُ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

“Rasoolullah ﷺ approached Sidratul-Muntahaa and came so close to the Glorious Rabb, Allah ﷻ that there was a distance of two bows, or even less, between them.”

(Bukhari Sharif, Vol. 2, Pg. 1120)

Nevertheless, it is also the belief of the Ulema of the Ahle-Sunnah that the Holy Prophet ﷺ saw Allah ﷻ with his own two eyes on the night of Me'raaj, which is why Imaam-e-Ahle-Sunnah, Alahazrat Maulana Shah Ahmad Raza Khan Sahib ﷻ states,

اور کوئی غیب کیا تم سے نہاں ہو بھلا

جب اللہ ہی نہ چھپا تم پہ کروڑوں درود

“What can be hidden from you, O Rasoolullah ﷺ?
When Allah ﷻ, the most hidden, was not hidden for you?”

CONCISE DESCRIPTION OF ME'RAAJ

On the night of Me'raaj, the roof of Rasoolullah's ﷺ house was opened, and Hadrat Jibrael ﷺ descended together with some other angels. They then took the Prophet ﷺ to the Haram of the Ka'ba where they split open his blessed chest and washed his heart with zam-zam water, thereafter pouring wisdom and imaan from a tray into it and composing it back to its prior form. The Buraaq was then brought for him to travel to Baitul-Muqaddas (Jerusalem), and what was its speed? Its manner of travel was that its feet would constantly be at the end of the horizon, until it reached Baitul-Muqaddas - where Rasoolullah ﷺ later tied it in the area where the Ambiya used to tie their transport. He then led all the Ambiya present in two rakaats of nafl salaah. (Tafseer Roohul-Bayaan, Vol. 5, Pg. 112)

After leaving, Hadrat Jibrael ﷺ placed before Rasoolullah ﷺ two bowls, one of milk and the other of liquor. He chose the milk to drink which prompted Hadrat Jibrael ﷺ to say, “You have chosen fitrat

(original nature). Had you chosen the alcohol, your ummah would have gone astray.” Hadrat Jibraeel عليه السلام then took him to the first heaven where he met Hadrat Adam عليه السلام, then to the second where he met Hadrat Yahya عليه السلام and Esa عليه السلام (who were both cousins) and also spoke to them for a little while. On the third heaven he met Hadrat Yusuf عليه السلام, on the fourth Hadrat Idris عليه السلام, the fifth Hadrat Haroon عليه السلام, the sixth Hadrat Moosa عليه السلام and on the seventh Hadrat Ibrahim عليه السلام, who was resting his back against Baitul-Ma'moor - wherein 70,000 angels were present. “Welcome, O Virtuous prophet”, was said by every prophet when they met Rasoolullah ﷺ; and thus, he was shown Jannah and thereafter reached Sidratul-Muntahaa. Here, Hadrat Jibraeel عليه السلام said to the Holy Prophet ﷺ that he cannot go any further, and after this, Allah ﷻ called his Beloved Prophet ﷺ to the highest *arsh* and realms beyond it. He spoke to His beloved and His beloved spoke to Him. What did they speak about and what was the atmosphere created? None can describe it for Allah ﷻ describes it in the Holy Quran,

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

‘Now He revealed to His bondman whatever He revealed,’
(Surah An-Najm, Verse 10)

and although the Prophet ﷺ was granted numerous gifts and supplications, these special gifts were also given to him by Allah ﷻ,

- ① The last ayahs of Surah Baqara.
- ② The glad tidings of Jannah for anyone from his ummah who does not commit shirk.
- ③ 50 daily salaah on the ummah.

When Rasoolullah ﷺ was returning with these three gifts, he met Hadrat Moosa عليه السلام who said, “You ummah shall not be able to perform that many salaah, so it’s better if you go back to Allah ﷻ and ask Him to decrease the amount.” On this advice, he went to Allah ﷻ several times until the daily salaah was lessened by Him to five. Allah ﷻ, the Most Merciful and Compassionate, said, “My order is irrevocable. O My Beloved ﷺ! These five daily salaah for your ummah shall be equal to

50, meaning they shall receive the reward of 50 salaah by performing these five."

Rasoolullah ﷺ was then taken for an intensive journey across the heavenly abodes to notice the signs of the power of Allah ﷻ. He then descended to Baitul-Muqaddas on the earth and, on the Buraaq, set off to return to Makkah Mukarramah. While returning he noticed the scenery of the route as well as the returning Makkan caravan, and upon reaching the city, went to sleep - for a large portion of the night had still remained. In the morning after explaining his journey to the Quraish, they became confounded and labelled him a liar. Some of their leaders further began to ask questions to test him about Baitul-Muqaddas, as they had seen it in their trips while knowing the Holy Prophet ﷺ did not prior to this. They asked concerning its amount of doors, arches, etc., upon which Allah ﷻ immediately placed the entire construction of Baitul-Muqaddas before Rasoolullah ﷺ. Hence, they continuously asked him questions about Baitul-Muqaddas while he continuously answered them correctly after seeing the building. (*Bukhari Sharif, Kitaabus-Salaah, Kitaabul-Ambiya, Kitaabut-Tauheed, Chapter of Me'raaj; Muslim Sharif, Chapter of Me'raaj, Shifaa Sharif, Vol. 1, Pg. 185 & Tafseer Roohul-Ma'aani, Vol. 15, Pg. 4, 10*)

Transports on the Me'raaj Journey Imaam Alaa'ee ؒ states in his tafseer that the Holy Prophet ﷺ rode 5 types of transport during the night of Me'raaj.

- ① **The Buraaq** From Makkah to Baitul-Muqaddas.
- ② **Steps of Noor** From Baitul-Muqaddas to the first heaven.
- ③ **Wings of angels** From the 1st heaven to the 7th.
- ④ **Wings of Hadrat Jibraeel ؑ** From the 7th heaven until the Sidratul-Muntahaa.
- ⑤ **Raf-Raf** From the Sidratul-Muntahaa until Qaaaba Qausain (place of proximity to Allah ﷻ).

(Tafseer Roohul-Ma'aani, Vol. 15, Pg. 10)

Stages in the journey of Me'raaj Rasoolullah ﷺ also stopped at 10 points from Baitul-Muqaddas until Qaaba Qausain, where he spoke to the creation and also saw numerous signs which were demonstrative of Allah's ﷻ majesty.

① **First Heaven**

② **Second Heaven**

③ **Third Heaven**

④ **Fourth Heaven**

⑤ **Fifth Heaven**

⑥ **Sixth Heaven**

⑦ **Seventh Heaven**

⑧ **Sidratul-Muntahaa**

⑨ **Mastawaa** Where he heard the sound of the pen of fate

⑩ **Arshe-Aazam**

(Tafseer Roohul-Ma'aani, Vol. 15, Pg. 10)

Clouds begin to pour down rain Once while on the mimbar of Madina, Rasoolullah ﷺ made dua for rain on the request of a bedouin, causing it to rain so much that the following week he had to make dua again to Allah ﷻ for Him to dispose the rain clouds away from the city.
(Bukhari Sharif, Vol. 1, Pg. 127)

(This mu'jiza has already been mentioned in this book)

Important note The purpose of mentioning these heavenly mu'jizas is to prove that the power given by Allah ﷻ to His Beloved Prophet ﷺ is not restricted to only the earth, but that the heavens are also part of Rasoolullah's ﷺ kingdom. Hence it has been mentioned in Tirmidhi Sharif that Rasoolullah ﷺ has said, "Every prophet has two ministers on the earth as well as in the Heavens. My ministers on the earth are Hadrat Abu Bakr ﷺ and Umar ﷺ while my ministers in the heavens are Hadrat Jibraeel ﷺ and Mikaeel ﷺ." (Mishkaat Sharif, Vol. 2, Pg. 560 with reference to Tirmidhi Sharif)

It is evident that a minister only stays within the boundaries of his king's rank and power, thus if the heavens were not given to Rasoolullah ﷺ as part of his kingdom, then why are Hadrat Jibraeel عليه السلام and Mikaeel عليه السلام posted there as his ministers? This appointing proves that the Divinely bestowed kingdom possessed by Rasoolullah ﷺ encompasses the earth and heavens, as well as all creation that live within.

THE HOLY QURAN

The Quran-e-Majid is amongst the grand mu'jizas of Rasoolullah ﷺ - if it is referred to as his greatest miracle, it would be correct, as all other miracles performed by the Holy Prophet ﷺ were seen only by the people of his time; while the Quran, a decisive book about the truth of his prophethood, is a mu'jiza of Rasoolullah ﷺ which shall remain until Qiyaamah for everyone to witness.

Who is not aware of Allah ﷻ, in challenging the eloquent and rhetorical Arabs in the Holy Quran, saying,

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

'Say, 'If men and jinn were to gather together to produce the like of this Quran, they could not produce the like thereof though in them one may be the helper of the other.'
(Surah Banu Israael, Verse 88)

When none from amongst them were prepared to accept this challenge of Allah ﷻ, He then issued the following challenge,

قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ
'Say, "Bring then ten surahs the like of it.'
(Surah Hud, Verse 13)

In other words - if you cannot bring a book equal to the Quran then simply bring only ten surahs like it; and after much effort, when this was ultimately impossible, the Holy Quran states,

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَ

ادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

'And if they are in some doubt concerning what We sent down upon Our special devotee, then bring one surah like it, and call upon all your helpers beside Allah, if you are truthful.'

(Surah Al-Baqara, Verse 23)

Allahu Akbar! Marvel at the superiority and expression of the Holy Quran - that all the Arabs combined could not produce even a single surah equal to it though they were famed for their excellence in language, poetry and eloquence. At last, the Quran says in challenging the Kuffaar,

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ

'Then let them bring a single discourse like this, if they are truthful.'

(Surah Al-Tur, Verse 34)

Meaning, that if the disbelievers are true, they should bring one injunction similar to it. Allah ﷻ challenged them 4 times to bring an equal, and each time lessened the criteria - yet they failed. The history of the world is proof that even after the passing of 1,400 years, this challenge has not been answered by anyone until even today - conclusive proof that the Quran is a unique miracle of the Final Messenger ﷺ. Its challenge was not met and will never be so until the Day of Qiyaamah.

ILM-E-GHAIB (THE KNOWLEDGE OF THE UNSEEN)

The Prophet's ﷺ ilm-e-ghaib is also one of his miracles. It is the unanimous belief of the entire ummah that no one possesses *ilme-e-ghaib zaati* (unbestowed Knowledge of the Unseen) except Allah ﷻ. However, the Ambiya and Rasools - the beloveds of Allah ﷻ, are bestowed with Knowledge of the Unseen by Him which is classified *ataa'i* (Divinely bestowed Knowledge of the Unseen). The Holy Quran states,

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۚ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

The Knower of the Unseen reveals not His secret to anyone. Except to His chosen Messengers.
(Sural Al-Jinn, Verses 26-7)

Similarly, Allah ﷻ also states,

مَا كَانَ اللَّهُ لِيُظْهِرَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُولِهِ
مَنْ يَشَاءُ

'It is not befitting the dignity of Allah that O general people! He let you know the unseen. Yes, Allah chooses from amongst His messengers whom He pleases.'
(Surah Ale-Imraan, Verse 179)

As a result, Allah ﷻ has granted his beloved prophet Muhammad Mustafa ﷺ the knowledge of many unseen things who has in turn informed his ummah regarding these. Some have been mentioned in the Holy Quran itself whilst others are listed in the books of Ahadith and Islamic History. Allah ﷻ further states in the Quran,

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ
'These tidings of unseen We reveal to you.'
(Surah Hud, Verse 49)

We present to you a few incidents of the vast amount of examples displaying Rasoolullah's ﷺ ilm-e-ghaib: First, read these incidents demonstrating his knowledge of the unseen mentioned in the Holy Quran,

The victor becomes defeated In 614 AD, a great war developed between the Roman and Persian kings - 26,000 Jews joined the Persian army and massacred 7,000 Christians until 616 AD, when the king of Persia gained victory while the army of the Roman king was subdued - thus causing the Roman kingdom to fall to the ground. He was a Christian and Ahle-Kitaab by religion whilst the King of Persia was a magian and fire-worshipper; hence, the defeat of the Roman king and victory of Persia was the reason for the Muslims grief, and, at the same time, the Kuffaar's pleasure. They consequently taunted the Muslims

saying, "You and the Christians are both 'People of Books' while we and the People of Persia are not. We will surely overcome you as how our brothers (Persians) overcame your brothers (the Christians)", which increased the sorrow of the Muslims.

At that time, the Roman empire was also losing parts of its western frontier. The central depositary was empty, the army was discouraged and the king was useless, with a storm of rebellion surfacing furthermore. None would have imagined that in such conditions the Romans could defeat the Persians, yet at that time, Rasoolullah ﷺ predicted to the Kuffaar of Makkah using the following words of the Holy Quran,

الم . غَلَبَتِ الرُّومُ ، فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ

سَيَغْلِبُونَ ، فِي بَضْعِ سِنِينَ

'Alif Laam Meem. The Romans have been subdued. In the nearby land and after their subjugation, they will soon overcome, in a few years.'

(Surah Ar-Rum, Verses 1-3)

Thus, nine years later, on the day of the signing of the Treaty of Hudaibiyah, the Roman army gained victory over the Persians! This is the information of the unseen of Rasoolullah ﷺ coming into existence.

Destruction of the Quraish after hijrat Who could have thought that destitute Muslims who'd migrated to Habsha would one day become so powerful that, after residing in cities foreign to them, they would be able to completely destroy the strong military force of the Kuffaar, and how was it possible that the glory of the disbelievers could be obliterated by a handful of Muslims? Yet the prophet that possesses ilm-e-ghaib - Sayyiduna Muhammad Mustafa ﷺ, one year before hijrat read this ayah and warned the Kuffaar of their approaching destruction,

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا

يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا

'Their purpose was to scare you off the land so that they might oust

therefrom, and if it would have been so, then they would not have stayed after you but a little.'
(Surah Banu Israel, Verse 76)

Accordingly, the message that had been foretold came to pass just one year after the hijrat in the Battle of Badr, wherein the Muslims gained a great victory and slayed the leaders of the Kuffaar, decimating their military pride.

Muslims shall one day become kings The Kuffaar were previously angry and thirsty for revenge following the exodus of the Muslims to Madinah in the hijrat, with the defeat at Badr only causing it to be more so. Thus for a period of 8 consecutive years, Muslims suffered bloody wars, poverty and many great ordeals. The Kuffaar of the Quraish further persuaded other Arab tribes to show enmity to and destroy the Muslims who never had a moment's peace and were constantly guarding the home of Rasoolullah ﷺ in fear of any of their mischief. Nevertheless, in this problematic period, Muhammad Mustafa ﷺ announced that the believers shall wear crowns in their capacity as kings of the earth - or in the words of the Quran,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ. وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

'Allah has promised those among you who believed and performed good deeds that He will surely give them power to rule in the earth as was given to those who were before them; and He will surely consolidate their religion which He has chosen for them, and will surely change their after-war with peace and security.'

(Surah An-Noor, Verse 55)

Who could have guessed that the afflicted Muslims would one day rule over their once-powerful enemies? History is witness that not only did they rule over their enemies, but over the earth as well. The flag of Islam was hoisted in various parts of the globe while previous

empires bowed their heads in defeat before Islam.

Prophecy of Makkah being conquered The Holy Prophet ﷺ also foretold the Conquering of Makkah upon reciting the following ayah of the Holy Quran,

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ . وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
أَفْوَاجًا . فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ . إِنَّهُ كَانَ تَوَّابًا

'When the help of Allah and victory come. And you see men entering the religion of Allah in troops. Then, praising Allah, glorify Him and beg His forgiveness. Undoubtedly, He is most relenting.'
(Surah An-Nasr, Verses 1-3)

It was a dark night when Rasoolullah ﷺ and his beloved Companion, Hadrat Abu Bakr Siddique ؓ left Makkah for hijrat, traveling on unfamiliar routes to reach Madina. Yet the King of Makkah would later enter the city of the Ka'ba in 8 AH in bright daylight with an overwhelming amount of Muslims to conquer and rid this sanctified city from the evils of shirk and kufr. The promise made by the Holy Prophet ﷺ was true, that the city of Makkah shall be conquered.

Announcement of victory in the Battle of Badr In the Battle of Badr, 313 weak and unprepared Muslims were to face a 1,000-man well-equipped and strong army of the Quraish, though the Muslim's triumph and Kuffaar's defeat was something foretold by Rasoolullah ﷺ many years prior to its occurrence. The Holy Quran states,

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ . سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

'Or is it that they say, 'We shall take revenge altogether. Now this multitude is being driven out and they will turn their backs.'
(Surah Al-Qamar, Verses 44-5)

وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ

وَلِيًّا وَلَا نَصِيرًا

'And if the infidels should fight you, they would necessarily then turn their backs from your confrontation; then they would not find any

Jews shall be defeated The Jews that lived in Madina and its surrounding areas were wealthy and skilled in warfare. Proud of their abilities in warfare, they would taunt the Muslims by saying, "The Kuffaar of Makkah were not skilled in the art of war and therefore lost to you. If you were to challenge us though, it would unquestionably be a different result." It truly is difficult to comprehend how a few unequipped Muslims were able to defeat these 'proficient warriors' of the Jews. Sayyiduna Rasoolullah ﷺ however, declared in the following words of the Holy Quran,

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثُرُهُمُ
الْفَاسِقُونَ ۚ لَنْ يَضُرُّوكُمْ إِلَّا أَذًى ۚ وَإِنْ يُقَاتِلُواكُمْ يُوَلُّوكُمْ
الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ

'Had the people of the book believed, then it was good for them. Some of them are muslims and most of them are infidels. They will not harm you save annoying; and if they fight with you, they will turn their backs from you, and again they will not be helped.'
(Surah Ale-Imraan, Verse 110-111)

As a result, the Banu Quraizah of the Jewish tribes were slayed, the Banu Nadeer exiled and the Jews of Khaibar made to pay jizya after suffering defeat at the hands of the Muslims.

Battles after the prophetic period The Holy Quran did not restrict itself in only giving information regarding the battles during the prophetic period, but also about the battles during the period of the Khulafaa amongst both Arabs and non-Arabs. It states,

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّعُونَ إِلَىٰ قَوْمٍ أُولَىٰ بِأَسِ شَدِيدٍ
تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ

'Say to the desert Arabs who lagged behind, "Soon you shall be summoned to fight against a people of severe fighting, that you shall

fight them or they will become muslims."
(Surah Al-Fat'h, Verse 16)

This foretelling of the Holy Prophet ﷺ in the words of the Quran was true, as the Muslims were to ultimately face the Romans and Persians in battle. Extremely brutal confrontations had occurred in some places, while the Kuffaar accepted Islam in others. These are some of the events that the Prophet's ﷺ ilm-e-ghaib foretold in the the words of the Holy Quran.

ILM-E-GHAIB IN THE AHADITH

Foretelling of Islamic Conquests The poverty and destitution faced by the Muslims in the very beginning of Islam could not lead anyone to believe that they shall someday be successful in conquering extensive empires such as the Romans and Persians. Rasoolullah ﷺ however, alerted his ummah of their forthcoming battles saying, "O Muslims! Soon you shall conquer Qastantiah (Constantinople), and the treasures of Qaisar and Kisra shall be yours. You will command over Egypt and do battle with the Turks, whose eyes are small and faces large - and shall be victorious over them." (*Bukhari Sharif, Vol. 1, Pg. 504-13*)

History is proof that this informing of the unseen by Rasoolullah ﷺ was correct.

Decimation of Qaisar and Kisra Rasoolullah ﷺ once said to his ummah when the pomp of the Roman Empire engulfed the world and there had been seemingly nothing to destroy them,

إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ

بَعْدَهُ وَلَتَنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ

"When Kisra shall perish, there shall not be another after him, and when Qaisar shall be destroyed, so too will there be no other after him. Their treasures shall indeed be spent in the path of Allah ﷻ

(by the Muslims) thereafter."
(*Bukhari Sharif, Vol. 1, Pg. 511*)

Every Historian may testify that during the khilaafat of Ameerul-Mu'mineen, Hadrat Umar ؓ, after the Roman and Persian empires were destroyed by the Muslims, the world never again saw any Qaisar or Kisra.

How could the information of the Holy Prophet ﷺ, who has received knowledge of the Unseen from Allah's ﷻ revelation, be incorrect?

Yemen, Shaam and Iraq shall be conquered Rasoolullah ﷺ, in foretelling the Conquering of Yemen, Shaam and Iraq, stated, "Yemen shall be conquered, and thereafter, people shall travel by their camels (from Madina) to it with their families, though remaining in Madina is more beneficial to them if they knew better. Shaam will then be conquered, and upon this, people will also proceed towards it (from Madina) though remaining in Madina is more beneficial to them had they known better. Finally, Iraq shall be conquered and people shall leave (Madina) for it not knowing that remaining in Madina is more better for them." (*Muslim Sharif, Vol. 1, Pg. 445*)

Yemen was thus conquered in 8 AH with Shaam and Iraq consequently thereafter. Years before it could be conquered, the Holy Prophet ﷺ, informed his ummah of it through his ilm-e-ghaib.

Glad tidings of Egypt being conquered Hadrat Abu Zarr ؓ narrates that Rasoolullah ﷺ said, "You people shall soon conquer Egypt that uses the currency of the Qeeraat. When you become rulers over that land then treat the inhabitants fairly, as you (Arabs) have a relationship with the Egyptians (Sayyidah Haajirah ؓ, the mother of Hadrat Ismail ؑ whose descendants were Arabs, was from Egypt).

"And when you see two people fighting over a place full of bricks, then leave Egypt." Hence, when Hadrat Abu Zarr ؓ saw with his own eyes that Abdur-Rahman Sharahbeel and his brother Rabiah were fighting over a place full of bricks, he left the country according to the instruction of the Holy Prophet ﷺ. (*Muslim Sharif, Vol. 2, Pg. 311*)

Conquering of Baitul-Muqaddas Years before Baitul-Muqaddas could be conquered, the Prophet ﷺ informed his ummah of the

forthcoming victory saying, "Bear in mind - 6 things shall occur before Qiyaamah arrives,

- ① My demise.
- ② Baitul-Muqaddas shall be conquered.
- ③ A plague shall afflict you.
- ④ There shall be such a great excess of wealth that even if you give a person 100 dirhams, he shall not be satisfied.
- ⑤ A fitnah shall occur from which no Arab shall be saved
- ⑥ There shall be a truce between you and the Romans, but they will break the agreement and attack you with an army of 80 divisions, each division consisting of 12,000 soldiers. (Bukhari Sharif, Vol. 1, Pg. 450)

A dangerous route shall become safe Hadrat Adi bin Haatim ؓ narrates, "I was once present in the court of Rasoolullah ﷺ when someone came and complained about poverty, with another later coming and complaining about dacoits on the roads. This caused Rasoolullah ﷺ to say, "Adi ؓ! If you will live long, you would definitely see that a veiled woman can leave Heera traveling alone and reach Makkah to perform tawaaf of the Ka'ba, having no fear for anything except Allah ﷻ."

Hadrat Adi ؓ then says, "I thought, where shall the dacoits of the Tai tribe, who had caused fires to cities, go to?", and states that the Prophet ﷺ further said, "O Adi ؓ, you shall see the Muslims in control of the treasures of Kisra, and if you live long enough, also be able to see that a person carrying a handful of gold or silver will search for someone to give it to as sadaqah, yet he shall find none (as people will have an excess of wealth and none shall be poor)."

Thus, Hadrat Adi bin Haatim ؓ once said, "O people! I have witnessed that surely a veiled woman can travel from Heera to Makkah

alone with no fear but Allah ﷻ, and I was also amongst those who had taken some of the treasure of Kisra bin Harmuz. I have witnessed these two incidents, but O people! If you live long enough, you shall definitely see the third incident narrated by Rasoolullah ﷺ as well (there shall be no poor person to accept sadaqah)." (*Bukhari Sharif, Vol. 1, Pg. 507-8*)

Who shall conquer Khaibar? In the Battle of Khaibar, Rasoolullah ﷺ informed the Sahaabah one day prior to it being conquered that Hadrat Ali ﷺ shall be responsible for this victory. This hadith proves that Allah ﷻ has bestowed His Beloved ﷺ with the knowledge of مَاذَا تَكْسِبُ غَدًا (i.e. Who shall do what in the future) - an unseen knowledge. (This entire incident has already been discussed in detail in the chapter of the Battle of Khaibar of this book. Please refer to the complete incident there)

Khilaafat shall last for 30 years and thereafter shall be kingship Hadrat Safeena ﷺ narrates that the Holy Prophet ﷺ once said, "Khilaafat shall last for 30 years after me, and thereafter will kingship be established." After narrating this hadith, Hadrat Safeena ﷺ then said, "O people! Count! The khilaafat of Hadrat Abu Bakr ﷺ was 2 years, Hadrat Umar's ﷺ was for 10, Hadrat Uthman's for 12 and Hadrat Ali's ﷺ for 6. This equals 30 years." (*Mishkaat Sharif, Vol. 2, Pg. 292*)

70 AH and the rule of children Hadrat Abu Hurairah ﷺ narrates that the Holy Prophet ﷺ said, "Ask protection from the beginning of 70 AH and the rule of children." (*Mishkaat Sharif, Vol. 2, Pg. 323*)

He has similarly also said, "The destruction of my ummah shall be at the hands of a few boys of the Quraish." Hadrat Abu Hurairah ﷺ used to say after narrating this hadith, "If I choose to, I can also name those boys: they are the sons of so and so from the Quraish." (*Bukhari Sharif, Vol. 1, Pg. 509*)

The History of Islam is witness that the young rulers of the Banu Umayya created such a destructive fitna in 70 AH that every Muslim had to truly ask protection from. Years before these events occurred, the Prophet ﷺ informed his ummah through his ilm-e-ghaib.

Battle with the Turks Hadrat Abu Huraira ؓ narrates that Rasoolullah ﷺ said, "Qiyaamah shall not take place until you do not fight with people that have shoes made from hair, and with the Turks who have small eyes and red faces."

Another narration states, "You people shall fight with the non-Arabs of the Jauz & Kirmaan. Their faces are red and eyes small."

And in a third, "Before Qiyaamah, you people shall do battle with a nation that wears shoes made from hair, and are *Ahle-Baariz*." (Bukhari Sharif, Vol. 1, Pg. 507)

Consequently, towards the end of the first century the Muslims made jihad with the turks and the Berber tribes of the deserts, and were later victorious against them. These people then entered the fold of Islam.

Mujaahideen in India Giving glad-tidings of Islam's entry into India, the Holy Prophet ﷺ said, "Allah ﷻ has freed two groups of my ummah from the fire of Jahannam. The first is the group that shall make jihad in India, and the other is the group that shall be with Hadrat Esa bin Maryam ؑ (to slay Dajjal)."

Hadrat Abu Hurairah ؓ used to say, "Rasoolullah ﷺ took a pledge from us (Muslims) to make jihad in India. If I were to be in that time, I would've joined that jihad - because if I was to become a shaheed in it, I would have been known as an excellent martyr; and if I was to return alive, then I would've been an Abu Huraira free from the fire of Jahannam." (Nasaa'i Sharif, Vol. 2, Pg. 63)

Imaam Nasaa'i ؓ passed away in 302 AH and compiled his book approximately 100 years before Sultan Mahmood Ghaznawi could attack India in 392 AH.

Historians agree that Muhammad bin Qaasim successfully made jihad in Sindh, while Mahmood Ghaznawi and Shihaabuddin Ghauri were able to establish Islam in India by attacking Saumnaath and Ajmer.

Who shall die where? In the Battle of Badr, Rasoolullah ﷺ drew (with a

stick) the area where the Kuffaar of Makkah shall die. (*Muslim Sharif, Vol. 2, Pg. 102*)

(This incident has already been discussed in detail in the chapter of the Battle of Badr in this book. Please refer to it there)

When shall Sayyidah Fathima pass away? Sayyidah Fathima ؓ was also informed by Rasoolullah ﷺ during his final illness that she shall be the first to pass away from his family after him. (*Bukhari Sharif, Vol. 1, Pg. 513*)

(Details included in the chapter of Rasoolullah's ﷺ demise)

Rasoolullah was informed of his own demise The Holy Prophet ﷺ had begun to announce his demise before the year in which it occurred. Hence, just before the Hajjatul-Wada he sent Hadrat Muaaz bin Jabal ؓ as a governor to Yemen, and while seeing him off, said, "You shall not meet me after this. When you return you shall pass by my musjid and my grave." (*Musnad Imaam Ahmad bin Hambal, Vol. 5, Pg. 35*)

Likewise, in his sermon at Arafah during Hajjatul-Wada, Rasoolullah ﷺ said to more than 100,000 people present that they might not find him the next year.

"A few days before his final illness, the Prophet ﷺ said, 'Allah ﷻ has granted one of his servants the choice of remaining in this dunya or to accept the life of the Aakhirat. That servant has chosen the life of the Aakhirat.' We were then very surprised at Hadrat Abu Bakr's ؓ crying, as Rasoolullah ﷺ was speaking of any servant of Allah ﷻ, what need was there for him to cry? However, when Rasoolullah ﷺ passed away a few days later, we came to know that the servant who was given the choice of this world or the Aakhirat was none other than the Prophet ﷺ himself; and Hadrat Abu Bakr ؓ was the most learned of us (he was the first to know of it)." (*Bukhari Sharif, Vol. 1, Pg. 519*)

Hadrat Umar and Uthman shall become shaheed Hadrat Anas bin Malik ؓ narrates that once Rasoolullah ﷺ took Hadrat Abu Bakr, Umar and Uthman ؓ with him to climb the mountain of Uhud. It began to

sway as they did so, upon which Rasoolullah ﷺ said, "O Uhud! Remain still. Know assuredly that upon you is a Nabi, a Siddique and two Shaheeds." (Bukhari Sharif, Vol. 1, Pg. 519)

Everyone knew who the Nabi and Siddique was amongst them, and after Hadrat Umar ؓ and Uthman ؓ became shaheed, recognised them to be the two shaheeds mentioned.

Glad-tidings for Hadrat Sa'ad When Hadrat Sa'ad bin Abi Waqqaas ؓ went to Makkah Mukarramah in Hajjatul-Wada, he became so severely sick that he feared for his life. After the Holy Prophet ﷺ visited him, he consoled Hadrat Sa'ad bin Abi Waqqaas ؓ and made dua for him, later saying, "You will not die now, but live a long life from which many people shall gain benefit, and other people harm." (Bukhari Sharif, Vol. 1, Pg. 383)

This was the foretelling of the success of Hadrat Sa'ad ؓ in his jihad against the non-Arab Kuffaar. He was the Sahaabi responsible for destroying the Persian Empire, as well as gaining victories for the Muslims in other great battles. Thus, Muslims benefitted from him while the magian Kuffaar suffered major harm.

Hadrat Ammar shall become shaheed Hadrat Abu Saeed Khudri ؓ and Sayyidah Umme Salmah ؓ both narrate that whilst Hadrat Ammar ؓ was digging the trench of the Battle of Khandaq, the Holy Prophet ﷺ placed his blessed hand on him and said, "How unfortunate is it that you shall be killed by an incorrect group." (Muslim Sharif, Vol. 2, Pg. 395)

This message was true when in the Battle of Siffin, Hadrat Ammar ؓ (being in the group of Hadrat Ali ؓ) was made shaheed by the companions of Hadrat Ameer Mu'aawiya ؓ.

It is the aqeedah of the Ahle-Sunnah wal-Jamaat that Hadrat Ali ؓ was on haqq in the Battle of Siffin while Hadrat Ameer Mu'aawiya ؓ was wrong. However, because they were wrong in their *ijtihaad* (thinking for the instituting of an Islamic law), they are not sinners, as the Holy Prophet ﷺ said, "If a *mujtahid* (one who derives Islamic laws) produces a correct law, he shall receive two rewards, but if he makes a mistake in

his ijtihaad he shall receive only one." (Marginal notes on Bukhari Sharif with reference to Kirmaani, Vol. 1, Pg. 509)

It is for this reason that the cursing of Hadrat Ameer Mu'aawiya ؓ is completely wrong, as other Sahaabah Kiraam ؓ had also participated with him in this battle.

It should also be beared in mind that the Egyptian *baaghis*, who were responsible for blockading Hadrat Uthman Ghani ؓ and making him shaheed, joined Hadrat Ali's ؓ army in fighting against Hadrat Ameer Mu'aawiya ؓ. It could be possible that Hadrat Ammar ؓ was made shaheed at their hands in this battle, and thus, Rasoolullah's ؐ foretelling becomes true that Hadrat Ammar ؓ shall be made shaheed at the hands of rebels.

Nevertheless, to curse and swear Hadrat Ameer Mu'aawiya ؓ is the way of the Rawaafiz (Shia). It is obligatory on the Ahle-Sunnah to abstain from doing so.

The test of Hadrat Uthman Hadrat Abu Moosa Ashari ؓ narrates that once, the Holy Prophet ﷺ was sitting in a garden when Hadrat Abu Bakr ؓ entered. He was given glad-tidings of entering Jannah, and the same glad-tidings were then given to Hadrat Umar ؓ when he entered. When Hadrat Uthman ؓ entered the garden, he too was given the glad-tidings of Jannah but was also informed that he shall be put to a major difficulty and test. After hearing this, the Sahaabi made dua for sabr and said, "Allah ﷻ is the Helper." (Muslim Sharif, Vol. 2, Pg. 277)

Martyrdom of Hadrat Ali Hadrat Ali ؓ and some other Sahaabah were accompanying the Prophet ﷺ on a journey when he asked, "Should I not tell you who are the most unfortunate people?" They replied, "Please, Ya Rasoolallah ﷺ." He then said, "The first is the tribe member of the Thamood who was red in colour and had killed the camel of Hadrat Salih ؑ. After him, the second most unfortunate person is he who shall slay you, O Ali ؓ, with a sword." (Mustadrak of Haakim, Vol. 3, Pg. 140-1)

This message of the Holy Prophet ﷺ became true on the 17th of

Ramadaan 40 AH, when Abdur-Rahman bin Muljam Khaarijoo attacked Hadrat Ali ؑ with a sword intending to kill him. He became shaheed after this due to the injuries he had sustained. (Taareekhul-Khulafaa)

The fire of Hijaz Hadrat Abu Hurairah ؓ narrates that the Holy Prophet ؐ said, "Qiyaamah shall not occur until a fire appears in Hijaz, through whose brightness the necks of the camels of Basra shall be seen." (Muslim Sharif, Vol. 2, Pg. 393)

Consequently, in the commentary of this hadith, Imaam Nawawi ؒ states, "This fire appeared during the year 654 AH in Madina." (Sharah Sahih Muslim, Vol. 2, Pg. 393)

And Imaam Jalaaludeen Suyuti ؒ further states, "This fire lasted for a month until people finally went to the rauda mubarak of the Holy Prophet ؐ and made istighfaar and tauba. The fire then began to extinguish itself gradually until it was no more." (Taareekhul-Khulafaa, Pg. 324)

The flag-bearers of fitna Hadrat Huzaifa bin Yammaan ؓ states, "Oath on Allah ؑ! I do not know whether my friends have forgotten or are pretending not to know, but oath on Allah ؑ, the Holy Prophet ؐ has informed us of all the names of the flag-bearers of fitna, their fathers and their tribe names until the end of the world." (Abu Dawood Sharif, Vol. 2, Pg. 231)

This hadith proves that Rasoolullah ؐ informed his Sahaabah of the names of all the leaders of falsehood and fitna, as well as their fathers' names and where they live, due to the ilm-e-ghaib he possessed given to him by Allah ؑ.

Events until Qiyaamah A hadith in Muslim Sharif narrates that Hadrat Amr bin Akhtab Ansaari ؓ states, "Once, the Holy Prophet ؐ led us in Fajr salaah and thereafter went onto the mimbar to give us a khutba until the time of Zohr salaah. He then performed it and continued giving us a khutba until Asr, after which he began the khutba again until the sun set.

On that day, Rasoolullah ﷺ told us of all events to occur until Qiyaamah in his khutba. The one who remembered the most from this khutba was the most learned of us (the Sahaabah)." (*Mishkaat Sharif, Vol. 2, Pg. 543*)

An important point to remember The above mentioned incidents are just a few from the many ahadith contained in the *Sihaah-Sitta* (6 famous books of hadith) and other authentic books of ahadith in which Rasoolullah's ﷺ ilm-e-ghaib is demonstrated. Nevertheless, every ummati should have this aqeedah that Allah ﷻ has blessed Sayyiduna Muhammadur Rasoolullah ﷺ with Knowledge of the Unseen, which is proven from the Holy Quran when it states,

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ، وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

'And Allah ﷻ has taught you what you did not know, and great is the grace of Allah upon you.'

(Surah An-Nisa, Verse 113)

MIRACLES ASSOCIATED TO ROCK, STONES, ETC.

Rasoolullah ﷺ has authority over every kind of creation of Allah ﷻ - the heavens and earth with all creation found within them, including rocks and stones. Thus, we present some mu'jizas of his that are associated to *jamaadaat*,

A boulder is scattered While digging the trench of the Battle of Khandaq, a boulder appeared which couldn't be broken by the Sahaabah's efforts, and was then broken into pieces by Rasoolullah ﷺ who struck it only once. (*Bukhari Sharif, Vol. 2, Pg. 588*)

(This incident has been mentioned already in the chapter of the Battle of Khandaq. Please refer to it there)

Idols fall on his gesture Every individual is aware that 360 idols were being worshipped in the Holy Ka'ba prior to the Conquering of Makkah. It was on that day that the Holy Prophet ﷺ entered the Ka'ba with a walking-stick in hand whilst reciting the ayah,

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ط إِنَّ الْبَاطِلَ كَانَ زَهُوقًا
 'The truth has come and falsehood vanished. Undoubtedly
 falsehood was certain to vanish,'
 (Surah Banu Israael, Verse 81)

And thus, whichever idol he pointed to with his walking-stick fell to the ground. (*Madaarij, Vol. 2, Pg. 290 & Bukhari Sharif, Vol. 2, Pg. 614*)

Mountains present salaam Hadrat Ali ؓ states, "While I was once accompanying the Holy Prophet ﷺ as he walked in Makkah, every tree and stone we had passed began to say *السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ* to him, which I was also able to hear." (*Tirmidhi Sharif, Vol. 2, Pg. 203*)

Similarly, Hadrat Jabir bin Samurah ؓ narrates that Rasoolullah ﷺ said, "I still recognise the stone in Makkah that used to greet me." (*Tirmidhi Sharif, Vol. 2, Pg. 203*)

The mountains begin to shake Once, when Rasoolullah ﷺ, Hadrat Siddique-e-Akbar, Hadrat Umar-e-Faarooq and Hadrat Uthman ؓ were on Mount Uhud, it began to move out of ecstasy, and in calming it down, Rasoolullah ﷺ said, "O Uhud! Remain Still! Presently upon you is a Nabi, a Siddique and two shaheeds." (*Bukhari Sharif, Vol. 1, Pg. 519*)

The miracle of a handful of sand A hadith in Muslim Sharif narrated by Hadrat Salmah bin Akwa' ؓ states that when, in the Battle of Hunain, the Kuffaar surrounded the Holy Prophet ﷺ from all sides, he alighted off his horse, took a handful of sand and threw it on their faces saying, "شَاهَتِ الْوُجُوهُ." The effect of which was that there was no kaafir from the entire army which didn't have his eyes filled with sand. They then began to wipe their eyes and finally retreated, with the Prophet ﷺ distributing the war-booty between the Muslims thereafter. (*Mishkaat Sharif, Vol. 2, Pg. 534*)

Similarly on the night of hijrat, Rasoolullah ﷺ threw a handful of sand at the Kuffaar, after which there remained not one whose head was not touched by it. (*Madaarij, Vol. 2, Pg. 57*)

Note The above authentic incidents are witness that even rocks, stones and mountains were under the power of Rasoolullah's ﷺ mu'jizas - the reason why pebbles in the Holy Prophet's ﷺ hand made tasbeeh, stones read the kalima upon being gestured by him and walls of buildings said 'Aameen' to his dua. (*Dalaailun-Nubuwwah & Shifaa Sharif, Vol. 1, Pg. 201-2*)

MIRACLES ASSOCIATED TO PLANTS, TREES, FRUIT

A bunch of dates comes down from a tree Hadrat Abdullah bin Abbas states that once, a bedouin came to the Holy Prophet ﷺ and asked, "How can I be certain that you are a prophet of Allah ﷻ?" He replied, "If that bunch of dates on that tree comes to me when I call it, shall you accept my prophethood?" After saying 'Yes', the bunch of dates immediately came to the Prophet ﷺ when he called it, thereafter going back to the tree to assume its original position after being ordered to do so. Witnessing this mu'jiza, the bedouin then immediately accepted Islam. (*Tirmidhi Sharif, Vol. 2, Pg. 203*)

A tree comes to Rasoolullah Hadrat Abdullah bin Umar ؓ narrates, "Once while we were traveling with Rasoolullah ﷺ, a bedouin came to him was invited to accept Islam by Rasoolullah ﷺ. When he asked if there was anyone who could bear testimony to his prophethood, Rasoolullah ﷺ said, "Yes. That tree at the end of that field shall bear witness concerning my prophethood." Thus after freeing itself from the earth, the tree came to him and loudly testified to the nubuwwah of Rasoolullah ﷺ three times upon it being called by him. It then returned to its place after the Prophet ﷺ gestured it to do so.

Muhaddith Bazaar, Imaam Baihaqi and Imaam Bagawi ؓ also narrate this hadith and add in their narrations that the tree came to Rasoolullah ﷺ and said, "اَسْلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ", causing the bedouin to immediately accept Islam. He then said out of love, "Ya Rasoolailah ﷺ! Permit me to make sajdah to you." Rasoolullah ﷺ replied, "I would have ordered wives to make sajdah to their husbands if I was to order anyone to make sajdah to another besides Allah ﷻ." (This was a refusal to him to make sajdah) The bedouin then asked, "O Prophet of Allah ﷻ, with your permission may I kiss your hands and feet?", to which he was granted

permission, and did so. (Zarqaani, Vol. 5, Pg. 128-31)

Likewise, Hadrat Jabir ؓ narrates, "Once while on a journey, Rasoolullah ؐ went into the privacy of a field to make istinja - where there was no wall or object to act as a covering in it. There were however, two trees seen on the field which were quite far from one another. Rasoolullah ؐ went to one of them and held one of its branches, causing it to follow him similar to how a camel follows a person holding its reins. The second tree began to proceed to him as well after being gestured to do so. Both then joined and formed a covering in which the Holy Prophet ؐ could perform istinja," returning to their original places on the command of the Holy Prophet ؐ thereafter. (Zarqaani, Vol. 5, Pg. 131-2)

This is the same mu'jiza demonstrated by Hadrat Allama Busairi ؓ in his famous Qaseedah Burda Sharif, in which he states,

جَاءَتْ لِذَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً

تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ

"Trees came traveling without legs on their trunks to perform sajdah before Rasoolullah ؐ by his calling."

The first hadith further proves that to kiss the hands of pious and religious elders and people (e.g. The Ulema or Mashaaikh) with the intention of love and respect is completely permissable. Imaam Nawawi ؓ has this in detail in his book 'Al-Azkaar' and I [the author] have also explained this in my book entitled 'Nawaadirul-Hadith'.

Brightness is given off by a stick Hadrat Anas bin Malik ؓ states that one night, two Companions (Hadrat Usaid bin Hadeer ؓ and Abaad bin Bishr ؓ) conversed with Rasoolullah ؐ for some time. After intending to leave the Court of the Holy Prophet ؐ, one of their staffs suddenly became bright with which they used to travel back to their homes, and after some while, the route to their homes became separated until both staffs became bright. The two Sahaabis then returned to their homes in the darkness of night having their respective staffs as illumination. (Mishkaat Sharif, Vol. 2, Pg. 544 & Bukhari Sharif, Vol. 1, Pg. 537)

Hadrat Imaam Ahmad rahimahullah narrates a similar tradition of Hadrat Abu Saeed Khudri rahimahullah, who said that once, Hadrat Qathaada bin Nu'maan rahimahullah performed Esha salaah with the Holy Prophet salallahu alaihi wasallam whilst the night was extremely dark. At the time of him returning to his home, Rasoolullah salallahu alaihi wasallam handed to him a branch of a tree and said, "Go to your house without fear. This will become so bright in your hand that ten people in front of you and ten people behind would be able to travel in its light. When you reach home you shall see a black object. Hit it and take it out of your home." Hadrat Qathaada rahimahullah subsequently traveled in the branch's light, and upon reaching his home, found a black object (a snake) which he hit and chased outside as per the command of Rasoolullah salallahu alaihi wasallam. (*Al-Kalaamul-Mubeen*, Pg. 116)

A stick becomes a sword When the sword of Hadrat Ukasha bin Mohsin rahimahullah broke in the Battle of Badr, Rasoolullah salallahu alaihi wasallam gave him a branch and said, "Fight with this." As soon as the stick was held by Hadrat Ukasha rahimahullah, it turned into a magnificent sword, with which he fought with his entire life until eventually becoming shaheed during the khilaafat of Hadrat Abu Bakr Siddique rahimahullah.

Similarly, a branch also given by Rasoolullah salallahu alaihi wasallam to Hadrat Abdullah bin Jahsh rahimahullah (in the Battle of Uhud) then changed into a sword with which he valiantly fought with afterwards. This sword's name was 'Arjoon' and remained with the khalifs of the Banu Abbas until a governor of Khalifa Mu'tasim Billah bought it for just 22 dirhams. 'Aun' was the name of Hadrat Ukasha's rahimahullah sword previously mentioned. Both are a reminder of the Prophet's salallahu alaihi wasallam power and miraculous ability. (*Madaarij*, Vol. 2, Pg. 123)

A crying pillar Before a mimbar was built, Rasoolullah salallahu alaihi wasallam used to rest against a date-tree trunk and give khutbas in Musjidun-Nabawee, until an Ansaariyah woman once made one for the Musjid. When he ascended it to begin giving his sermon, a crying sound akin to a baby's was suddenly heard from the trunk (Some narrations also say that it cried similar to the noises of camels - these differences are merely based on differences in comparison. Nevertheless, the narrators of the hadith wished to demonstrate the severity of the trunk's sorrow that it felt from being separated from Rasoolullah salallahu alaihi wasallam). It has also been stated that the

entire congregation in the masjid was able to hear the lamenting of this pillar). Its sorrow caused the Mercy unto Creation, Muhammad Mustafa ﷺ, to descend from the mimbar and embrace it in an attempt to console the crying pillar, which then began to sob as how a child does when being consoled; and after once again being embraced, the crying ceased - causing Rasoolullah ﷺ to explain, "The pillar was crying because it used to listen to the zikr of Allah ﷻ, and now not hearing it caused sorrow to him." (*Bukhari Sharif, Vol. 1, Pg. 281, 506*)

The narration of Hadrat Buraida ؓ also states that when Rasoolullah ﷺ held the pillar to him, he asked, "If you wish, I can send you back to the place where you originally came from so that you can become a green and fruitful tree, or if you wish I can make dua to Allah ﷻ to make you become a tree in one of the gardens of Jannah from which the *Auliya* (friends) of Allah ﷻ may eat fruit?" The pillar answered in a voice loud enough for everyone to hear, "Ya Rasoolallah ﷺ! I wish to be a tree in Jannah from which the *Auliya* of Allah ﷻ can eat from, and gain an everlasting existence in it." He replied, "I've accepted your wish", and then, addressing the people present, Rasoolallah ﷺ also said, "O people! Look at this pillar that has discarded a life in an abode set for ruin (*dunya*) and has gained an existence in an eternal abode (*Jannah*)."
(*Shifaa Sharif, Vol. 1, Pg. 200*)

Another narration further states that after the Holy Prophet ﷺ embraced the pillar, he said, "If I had not held this pillar to my chest, it would have cried until the Day of *Qiyaamah*."

This *mu'jiza* is narrated in the books of hadith and seerat by 11 *Sahaabah* whose names are,

❁ Jabir bin Abdullah

❁ Sahl bin Sa'ad

❁ Ubai bin Ka'ab

❁ Abu Saeed Khudri

❁ Anas bin Malik

❁ Buraida

❁ Abdullah bin Umar

❁ Umme Salmah

After the time of the Sahaabah, a large amount of people narrated this hadith in every period, causing Allama Qaadhi Ayaadh and Allama Taajuddeen Subaki to classify this it as *khahbre-mutawaatir*.

Some narrations concerning the pillar state that Rasoolullah buried it near the mimbar, whilst others say that it was placed in the roof of Musjidun-Nabawee. There is no conflict between these two narrations as the Commentators of Ahadith state that the pillar was first buried, but later exhumed by Rasoolullah after fearing that the people shall trample it, who then used it as a part of Musjidun-Nabawee's roof. Hence, the two narrations differ for occurring at different times.

This trunk was thereafter taken out of the roof when Rasoolullah reconstructed Musjidun-Nabawee, and the famous Sahaabi, Hadrat Ubai bin Ka'ab, was the fortunate person who took it into his custody as a sacred relic. The pillar was in his care when it became old and splintered.

With regards to it being buried, Allama Zarqaani states the following, "Even though this pillar was a withered and dry piece of wood, it attained the excellence and rank of a human mu'min. Why? Because it cried in the love of the Holy Prophet, and to cry in his love is a unique quality of a mu'min." (Shifaa Sharif, Vol. 1, Pg. 200 & Zarqaani, Vol. 5, Pg. 138)

MIRACLES ASSOCIATED TO ANIMALS

Animals perform sajdah This narration, with a slight difference in wording, is mentioned in various books of hadith, that an Ansaari's camel once became stubborn, with none able to control it as it began to attack people. People informed Rasoolullah of this who then wished to approach it, yet they pleaded with him not to and said, "O Prophet of Allah! This camel attacks and is biting people like a rabid dog." He

replied, "I have no fear for it", and proceeded in its direction. Upon seeing Rasoolullah ﷺ coming towards him, the camel proceeded to bow its head in sajdah, and Rasoolullah ﷺ thereafter stroked its head with his blessed hand - causing it to become completely quiet and subservient. He then held the camel and gave it to its owner saying, "Every creation of Allah ﷻ believes and accepts that I am the messenger of Allah ﷻ, except Kuffaar jinn and humans." After seeing the camel making sajdah to Rasoolullah ﷺ, the Sahaabah replied, "O Prophet of Allah ﷻ, when animals make sajdah to you, then we humans are more entitled to do so." He replied, "If I was to make sajdah permissable to any human, I would have ordered that wives perform sajdah to their husbands." (Zarqaani, Vol. 5, Pg. 140-1 & Mishkaat Sharif, Vol. 2, Pg. 540)

The plea of a camel in the court of Rasoolullah A camel was once making a loud noise while the Prophet ﷺ was once present in the garden of an Ansaari, which later began to sob after seeing the Holy Prophet ﷺ, with tears falling from its eyes. Rasoolullah ﷺ went near to it and stroked its head with his blessed hands, upon which it became content and silent. He then enquired of the owner of the camel and was told that it belonged to a certain Ansaari, who was immediately called for and said to, "Allah ﷻ has granted you people control over these animals. Thus it is obligatory on you to show mercy to them. Your camel has complained to me that you give it little food and make it work more than its ability." (Abu Dawood Sharif, Vol. 1, Pg. 352)

A she-goat gives milk Hadrat Abdullah bin Mas'ood ﷺ narrates that in his youth he used to be a shepard to the livestock of Uqbah bin Abu Mu'eet - the leader of the Kuffaar of Makkah. "Incidentally, Rasoolullah ﷺ and Hadrat Abu Bakr ﷺ once passed by me one day, and the Holy Prophet ﷺ said, "Please, if your animals have milk then give us some to drink as well?" Hadrat Abdullah bin Mas'ood ﷺ replied, "I'm not the owner of these animals, only their shepherd. They were handed over to me in trust by their owner. How can I give you milk to drink without his permission?" Rasoolullah ﷺ then asked if there was a kid (baby goat) amongst the animals, and after Hadrat Abdullah bin Mas'ood ﷺ brought one to him, Hadrat Abu Bakr Siddique ﷺ held down its leg down whilst Rasoolullah ﷺ touched the area where it gives milk, causing it to be instantaneously filled with it. He firstly drank it,

followed by Hadrat Abu Bakr ؓ and, finally, Hadrat Abdullah bin Mas'ood ؓ was given to drink. Rasoolullah ﷺ then placed his hand on the she-goat and said, "Be as before", causing the area filled with milk to at once become parched and dry.

Hadrat Abdullah bin Mas'ood ؓ states that he was very impressed by this mu'jiza and submitted, "Teach me as well the divine revelation which you receive." Rasoolullah ﷺ replied, "You'll certainly learn as you have a thirst for knowledge." As a result, Hadrat Abdullah bin Mas'ood ؓ memorised 70 surahs of the Quran after hearing the Prophet ﷺ recite them and states, "This mu'jiza was a major reason in my acceptance of Islam." (*Tabqaat ibn Sa'ad, Vol. 1, Pg. 122*)

A wolf propagates Islam Hadrat Abu Hurairah ؓ narrates that a wolf once caught hold of a goat which the shepherd was later able to free upon attacking it. The wolf then ran to the top of a hill and said, "O shepard! Allah ﷻ had given me sustenance yet you've taken it away from me." The shepherd remarked in astonishment, "Oath on Allah ﷻ! I've not witnessed anything more amazing and extraordinary than a wolf speaking to me today in arabic", to which the wolf replied, "Even more amazing than this is that you are attending to animals while the greatest and most excellent prophet to ever come in this world is ignored by you. Know that all doors of Jannah are open and all the inmates of Paradise are witnessing the glory of his and his Companions jihad. There's the distance of just one valley between you and him, so it's best for you to go to him and become a soldier in the army of Allah ﷻ." He then asked, that if he had to go to the Holy Prophet ﷺ, who would look after his livestock, and the wolf replied, "I shall take care of them until you return." Thus, the shepherd became a muslim and found the Holy Prophet ﷺ and Sahaabah engaged in jihad, just as the wolf had said. After relating this to Rasoolullah ﷺ, he replied, "Go, you shall find your animals safe and sound", and thus, upon returning to the animals, the shepherd found them to be safe and guarded by the wolf. In sheer happiness, he slaughtered a goat and presented it to the wolf, who then ate it and went away. (*Zarqaani, Vol. 5, Pg. 135-6*)

A lizard announces Islam Hadrat Abdullah bin Umar ؓ narrates that a bedouin from the Banu Sulaim once passed by the gathering of

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Rasoolullah ﷺ while the Sahaabah Kiraam ﷺ were seated around him. He had with him a lizard which he had captured from the jungle and asked who the Holy Prophet ﷺ was. When people informed him of who Rasoolullah ﷺ was, he became interested and said, "Oath on Laat and Uzza! I will bring imaan upon you when this lizard of mine does so", and placed it before the Holy Prophet ﷺ who thereafter called out to it. The lizard replied, "لَبَّيْكَ وَسَعْدَيْكَ" in a loud voice audible to everyone present. Rasoolullah ﷺ then asked it who its Lord was. It replied, "My Lord is the Lord whose splendour is visible in the heavens and His power and authority is present on the earth. His mercy is in Jannah and His anger is in Jahannam." He then asked, "Who am I?" The lizard replied, "You are the Seal of Prophets and the Messenger of the Lord of the universe. Whoever believes you to be true shall be successful, and whoever does not shall be rejected." The bedouin became so impressed after witnessing this mu'jiza that he immediately accepted Islam and said, "Ya Rasoolallah ﷺ! When I first came to you there was none more hated by me than you, and now you are the most beloved to me, more than my own children and life." Rasoolullah ﷺ then said, "Praise be to Allah ﷻ, the Granter of Salvation that is always victorious and never defeated", and recited before him Surah Fathiha and Ikhlaas. After listening to this, the bedouin replied, "I have listened to many expressive and rhetoric, long and concised speech as well, but oath on Allah ﷻ, I've not listened to something more beautiful and eloquent than the Holy Quran." Rasoolullah ﷺ then informed the Companions that this person is a poor individual from the Banu Sulaim and that they should financially assist him. He was then showered with wealth and goods to such an extent that Hadrat Abdur-Rahman bin Auf ﷺ alone granted him 10 pregnant camels. As he was later returning home with all the goods he'd received, he found 1,000 of his fellow tribe members riding horses and marching with swords in their hands and asked of where they were going and with what intention. They answered, "We are going to fight the one who claims he's a prophet and speaks bad of our gods." The bedouin then loudly recited the kalima and related his entire experience to the riders, causing all to thereafter recite the kalima themselves to Rasoolullah ﷺ, who stood up so fast to welcome them that his blessed sheet fell from his back. The kalima was read for a second time by them before saying, "O Prophet of Allah ﷻ! We are

ready to act on any order you give us", and were directed to join Hadrat Khalid bin Waleed's ﷺ army and remain in jihad. Hadrat Abdullah bin Abbas ﷺ further states that besides the Banu Sulaim, no other tribe's 1,000 people had all accepted Islam in the time of the Holy Prophet ﷺ. This hadith has also been narrated by exceptional Muhadditheen, such as Tibraani, Baihaqi, Haakim, Ibn Adi, etc ﷺ. (Zarqaani, Vol. 5, Pg. 148-9)

The above-mentioned incidents are but a few that prove that even animals on this earth knew that Muhammad Mustafa ﷺ was the final and true messenger of Allah ﷻ, and believed, honoured, respected and revered him. Those 'muslims' who read the kalima and ask others to read it should learn from these animals the lesson of how to respect the Holy Prophet ﷺ.

اپنے مولا کی ہے بس شان عظیم، جانور بھی کریں جن کی تعظیم

سنگ کرتے ہیں ادب سے تسلیم پیڑ سجدے میں گراتے ہیں

"My Master (the Holy Prophet ﷺ) possesses a unique glory that animals also respect him. Stones greet him with respect And trees fall into prostration before him."

(Alahazrat Imaam Ahmad Raza Khan ﷺ)

MIRACLES ASSOCIATED TO HUMANITY

A mu'jiza of Hadrat Esa ﷺ was that he sufficiently fed 100 people with just 7 pieces of bread and fish from the table-spread from Heaven. This incident has been mentioned in the Injeel as well as the Holy Quran and is indeed one of his greatest miracles. However, for a great number of times, people had also sufficiently fed themselves from very little food and drink due to the touching of Rasoolullah's ﷺ blessed hand upon it, causing a small amount to be enough for thousands of people. A few of these incidents are mentioned below.

The rotis (bread) of Umme Sulaim Hadrat Abu Talha ﷺ once entered his home and asked his wife, Sayyidah Umme Sulaim ﷺ, if she had had any food, as he had heard Rasoolullah's ﷺ voice sounding weak from hunger. She wrapped a few rotis made from barley in a scarf and sent it

with Hadrat Anas ؓ to the Holy Prophet ﷺ, who was then in Musjidun-Nabawee with the Sahaabah Kiraam ؓ. Rasoolullah ﷺ asked, "Has Abu Talha ؓ sent you with food?" He replied, "Yes." The Holy Prophet ﷺ then proceeded with his Sahaabah to Hadrat Abu Talha's ؓ home while Hadrat Anas ؓ ran ahead to inform Sayyidah Umme Sulaim ؓ of his and his Sahaabah's coming. Hadrat Abu Talha ؓ became very excited upon hearing this and came out of his home to welcome his honoured guests. When Rasoolullah ﷺ entered the house, he instructed Umme Sulaim ؓ to gather whatever food she had before him, who brought forward the very rotis sent with Hadrat Anas ؓ. She was then instructed to make it into small pieces, and also mixed ghee (butter) into the small pieces of roti as a condiment. Groups of 10 people were thereafter called in the house and given this to eat. It was the miracle of Rasoolullah ﷺ that, on that day, these few pieces of bread sufficiently fed approximately 70 or 80 people. (*Bukhari Sharif, Vol. 1, Pg. 505*)

Dates of Hadrat Jabir The father of Hadrat Jabir ؓ was made shaheed in the Battle of Uhud, leaving him indebted to some Jews. Hadrat Jabir ؓ therefore came to the court of Rasoolullah ﷺ and said, "Ya Rasoolullah ﷺ! My father has passed away and has left us in debt. I have nothing except dates to repay these loans, and even if I give it to the creditors for years, it won't be sufficient. Please come with me to my orchard so that, when the Jews see you, they shall be lenient with me when asking for their dues." As a result, Rasoolullah ﷺ proceeded to his orchard, walked around the heap of dates whilst making dua and thereafter sat on it. The blessings and power of the Prophet of Allah ﷺ and his dua was that all the loans of the creditors were repaid by this heap of dates, and when it was examined afterwards, the amount was found to be the same as before. (*Bukhari Sharif, Vol. 1, Pg. 505*)

The bag of Hadrat Abu Huraira Hadrat Abu Hurairah ؓ narrates, "I once presented myself before Rasoolullah ﷺ when he granted me some dates, for which I requested him to make dua for barkat on. Thus, he gathered the dates and made dua on it, saying afterwards, "Keep these dates in your bag. When you want to eat from it just put your hand inside and take them out, but don't empty the bag when cleaning it." For approximately 25 years afterwards, Hadrat Abu Huraira ؓ ate from the

bag and gave others as well - yet the dates did not end.

The bag was kept on the waist of the Sahaabi until ultimately falling off to become lost on the day of Hadrat Uthman ؓ becoming shaheed. (Mishkaat Sharif, Vol. 2, Pg. 543 & Tirmidhi Sharif, Vol. 2, Pg. 224)

He was deeply grieved by the loss of this bag and thus, on the day of Hadrat Uthman ؓ becoming shaheed, read this couplet in a very sorrowful tone,

لِلنَّاسِ هَمٌّ وَلِيَّ هَمَّانٍ بَيْنَهُم
هُمُّ الْجُرَّابِ وَهُمُّ الشَّيْخِ عُثْمَانَ

"People have one sorrow while I have two.

The first is that of the bag, whilst the other is of Shaikh Uthman ؓ."
(Mirqaat Sharah Mishkaat)

Sayyidah Umme Malik's leather bag A leather bag used to be in the possession of Sayyidah Umme Malik ؓ in which she would send ghee as a gift to the Holy Prophet ﷺ. This bag contained so many blessings that when her children would ask for something to eat - and there was nothing to give, she would remove ghee from this bag and give it to them. The bag sufficed in giving ghee for a very long time - until one day, she squeezed it until it was completely empty, and was later asked, after presenting herself before Rasoolullah ﷺ, "Have you completely emptied the bag?" Sayyidah Umme Malik ؓ replied, "Yes." He then said, "If you had not squeezed it empty but left it in its condition - ghee would have continuously come out of it." (Mishkaat Sharif, Pg. 537 with ref. to Imaam Muslim)

Blessed bowl Hadrat Samurah bin Jundab ؓ narrates, "The Holy Prophet ﷺ had with him a bowl of food from which we used to eat from in groups of 10, from morning till noon. When people asked of where the food for so many people had come from in this small bowl, he pointed to the heavens and said, "From there." (Tirmidhi Sharif, Vol. 2, Pg. 203)

A small amount of food with extended blessings Once, when

Rasoolullah ﷺ was on a journey with a group of 1,400 people, the Sahaabah began to complain of hunger, which was so severe that they ultimately intended to slaughter their camels being used as transport. Rasoolullah ﷺ stopped them from doing this and said, "Gather whatever food you have on a table-cloth", and they were then able to gather the little food that they had on a small piece of the table-cloth equal to the sitting area of a kid (baby goat). Though the food was of a small amount, all the Sahaabah nevertheless ate to their satisfaction and took with them leftovers as well. After he had eaten a little, water was then brought to Rasoolullah ﷺ on his command, who then poured it into a bowl and placed his hand in it - the barkat being that 1,400 people thereafter made wudhu from it. (*Muslim Sharif, Vol. 2, Pg. 81*)

Liver of a goat Rasoolullah ﷺ was once accompanied by a group of 130 Companions while on a journey who were asked by him if they had any food with them. After a *saa* 'of flour was brought, the Holy Prophet ﷺ then bought a goat from a noticeably tall kaafir that was passing by, slaughtered it and ordered that its liver be cooked. After this, Rasoolullah ﷺ cut a piece of the liver with his blessed hands for every member of the 130 Sahaabah. When it was later time to eat, two bowls were filled with liver and kept aside, while the rest of it (including the roti prepared from the *saa* 'of flour) was eaten by the group of Companions to their hearts content. The other two bowls of liver were then loaded onto the camels. (*Bukhari Sharif, Vol. 2, Pg. 811*)

Hadrat Abu Hurairah ؓ and a bowl of milk Hadrat Abu Bakr ؓ once passed by Hadrat Abu Hurairah ؓ who was sitting on the roadside overcome with hunger. The Sahaabi asked Hadrat Abu Bakr ؓ concerning something of the Holy Quran with the intention of being invited by him to his home for a meal, yet unfortunately, Hadrat Abu Bakr ؓ answered him and continued on his way. The same had later happened with Hadrat Umar ؓ. When Rasoolullah ﷺ passed by Hadrat Abu Hurairah ؓ he immediately understood through the grace of nubuwwah within him that the Sahaabi was hungry. He then instructed him to follow him, which Hadrat Abu Hurairah ؓ did. They continued to the Rasoolullah's ﷺ home where a bowl of milk sent to him as a gift lay. Rasoolullah ﷺ ordered the Sahaabi, "Go and call the Ashaab-e-Suffah (destitute Sahaabah of Musjidun-Nabawee)", which brought

Hadrat Abu Hurairah رضی اللہ عنہ to think - 'there's just one bowl of milk and I am the most deserving of it. If I drink from it my hunger shall be alleviated, yet if the Ashaabe-Suffah were to come I doubt I'll even get one sip from it.' Yet though he thought this in his heart, how could he disobey the command of Allah ﷻ and His beloved? Thus, he called all the Ashaabe-Suffah who arrived one by one to form a row. Rasoolullah ﷺ then ordered Hadrat Abu Hurairah رضی اللہ عنہ saying, "Go personally and give all of them milk to drink", who did as he was told. When the Ashaabe-Suffah drank to their fullest, the Holy Prophet ﷺ then took the bowl in his blessed hands, smiled to him and said, "Only you and I are left. Come sit - and *you* begin to drink." Hadrat Abu Hurairah رضی اللہ عنہ drank to his heart's content but was then instructed to drink more after placing the bowl down. He continued to drink until the Holy Prophet's ﷺ saying of "Drink more. Drink more." finally caused him to say, "Ya Rasoolallah ﷺ! Oath on the One that has sent you with truth! I cannot!" The Prophet ﷺ then took whatever milk remained and, after saying 'Bismillah', drank it all up. (*Bukhari Sharif, Vol. 2, Pg. 955-6*)

This is the same mu'jiza depicted by Alahazrat, Imaam Ahmad Raza Khan رحمۃ اللہ علیہ when he states,

کیوں جناب یو ہریرہ کیسا تھا وہ جام شیر
جس سے ستر صاحبوں کا دودھ سے منہ بھر گیا

"O Abu Hurairah رضی اللہ عنہ, what sort of bowl of milk was that, from which 70 Companions drank to their satisfaction?"

CARING OF THE SICK

Recovery from an eye-sore In the battle of Badr, Hadrat Ali رضی اللہ عنہ was cured of a sore which he had in his eye by the blessed saliva of Rasoolullah ﷺ being placed on it. (*Bukhari Sharif, Vol. 1, Pg. 525*)

(We have already discussed this incident in the chapter of the Battle of Khaibar in this book. Please refer to it there)

Venom of a snake-bite is removed In the cave of Thoor, the placing of the Holy Prophet's ﷺ blessed saliva upon a snake-bite on the leg of

Hadrat Abu Bakr ؓ caused the pain and venom to be removed.
(*Zarqaani, Vol. 1, Pg. 339*)

(Please refer to the chapter of Hijrat for further details regarding this incident)

A fractured leg becomes healed When Hadrat Abdullah bin Ateeq ؓ fractured his leg and came to Rasoolullah ﷺ after killing the notorious jew, Abu Raafi, it become healed as soon as Rasoolullah ﷺ placed his blessed hands on it. (*Bukhari Sharif, Vol. 2, Pg. 577*)

(This has also been mentioned in great detail towards the end of Chapter Eleven)

The wound from a sword is healed During the Battle of Khaibar, the leg of Hadrat Salmah bin Akwa' ؓ sustained an injury from a sword. He immediately made his way to the Holy Prophet ﷺ who then blew on it three times. There was no complaint of pain thereafter. However, the injury did cause a mark to his leg. (*Bukhari Sharif, Vol. 2, Pg. 605*)

A blind man gains sight A blind man once came to Rasoolullah ﷺ and began to relate the difficulties he has to endure. He replied, "If you wish I can make dua for you, or you can have patience which is better." He replied, "Ya Rasoolallah ﷺ! Make dua for my sight." Rasoolullah ﷺ instructed him to firstly make wudhu and thereafter say "O Allah ﷻ! Fulfil my need through your Merciful Prophet's ﷺ waseelah". The narration of Tirmidhi and one of Haakim ends here, yet others of Ibn Hambal, and Haakim himself, state further that the blind man did as he was told to and immediately gained his ability to see, with his eyes becoming bright furthermore. (*Musnad Imaam Hambal, Vol. 4, Pg. 138 & Mustadrak, Vol. 1, Pg. 526*)

A dumb person begins to speak In Hajjatul-Wada, a woman from the Kath'am tribe came to Rasoolullah ﷺ with her son and said, "O Prophet of Allah ﷻ! This is my only son and he cannot speak." The Holy Prophet ﷺ asked for water with which he made kuli and washed his hand, then saying, "Make this child drink this and also sprinkle it on him." During the following year, she arrived again to say, "My son now

speaks." (Ibn Maajah, Pg. 26)

Hadrat Qathaada's eye During the Battle of Uhud, an arrow struck the eye of Hadrat Qathaada bin Nu'maan ؓ - causing it to dangle on his cheek. He proceeded straight to the Holy Prophet ﷺ, who then held his hanging eye and placed it back into its socket. After removing his blessed hand, the eye was correctly positioned in its socket and was brighter and more beautiful than the other.

Another narration states that the Holy Prophet ﷺ said, "If you wish, I can put back your eye in its socket and heal it, or you could make sabr and receive its reward in Jannah." He replied, "Ya Rasoolallah ﷺ! Indeed Jannah is a great blessing, but I do not wish to be a one-eyed person. I request you to fix my eye and also make dua for me to attain Jannah." The Mercy unto Creation accepted both these requests of his beloved Companion by fixing his eye and also making dua for his entering into Jannah. (Al-Kalaamul-Mubeen, Pg. 78 with ref. to Baihaqi)

This is indeed a very famous miracle and the descendants of Hadrat Qathaada bin Nu'maan ؓ very proudly flaunt that the eye of an ascendant of theirs was healed by the blessings of Rasoolullah ﷺ. As a result, Hadrat Aasim ؓ (the grandson of Hadrat Qathaada ؓ) recited this couplet when he introduced himself to the Just Khalifa, Hadrat Umar bin Abdul-Aziz ؓ,

أَنَا ابْنُ الَّذِي سَأَلْتُ عَلَى الْخَدِّ عَلَيْهِ
فَرَدَّتْ بِكَفِّ الْمُصْطَفَى أَيْمَارَدَ
فَعَادَتْ كَمَا كَانَتْ لَأَوَّلِ أَمْرِهَا
فِيَا حُسْنَ مَا عَيْنٍ وَيَا حُسْنَ مَارَدَ

"I am the son of the individual whose eye hung to his cheek; Hadrat Mustafa ﷺ placed it back into its fitting and healed it with the palm of his hand. The eye returned to its prior condition, and thus, how unique is it and the action of the Holy Prophet ﷺ?"

(Al-Kalaamul-Mubeen, Pg. 79)

A pup falls from vomit A woman once came to Rasoolullah ﷺ with her son and said, "O Prophet of Allah ﷺ, this child of mine suffers daily from insanity", causing him to place his blessed hand on the child's chest and make dua. Immediately after this, the child vomited forcefully and caused a small black puppy to emerge from it, which began to run away. He was then cured of his insanity. (*Mishkaat Sharif, Vol. 2, Pg. 541*)

Three miracles in one journey Hadrat Ya'laa bin Murah ؓ states, "I witnessed three miracles of Rasoolullah ﷺ in one of his journeys,

- ① A camel which was making noise came to Rasoolullah ﷺ and placed its neck before him. He then called the owner of it and said, "This camel has complained to me that you feed it little and make it do an excessive amount of work. You should be merciful to the animals under your care."
- ② When Rasoolullah ﷺ was once asleep, a tree approached and covered him, later returning to its original place when he awoke. I told him of what I had seen and he explained, "The tree had asked Allah ﷻ for permission to make salaam to me. It was granted this, and what you saw was its salaam."
- ③ A woman brought her child to Rasoolullah ﷺ and complained that he suffered from insanity. This caused the Holy Prophet ﷺ to hold the child by the nostril and say, "Come out as I am Muhammad ﷺ, the Prophet of Allah ﷻ." We then left, but when Rasoolullah ﷺ asked the lady about her child on our return, she replied, "Oath on the One that's sent you with truth! Since you left, we have not seen him suffer from any insanity." (*Mishkaat Sharif, Vol. 2, Pg. 540*)

A burnt child is healed Hadrat Muhammad bin Haatib ؓ is a Sahaabi who had fallen into a fire during his childhood from his mother's hand and had sustained some burns as a result. When he was brought to the Prophet ﷺ by his mother, he applied his blessed saliva on him and also made dua. The mother of Hadrat Muhammad bin Haatib ؓ states, "My

child's burns were healed before I could even rise up to leave.”
(*Musnad Ibn Hambal*, Vol. 4, Pg. 259 & *Al-Khasaa'isul-Kubra*, Vol. 2, Pg. 69)

Hadrat Abu Hurairah and his memory The Holy Prophet ﷺ once told Hadrat Abu Hurairah ؓ, who had a weak memory, to spread open his sheet. After doing so, Rasoolullah ﷺ then placed his blessed hands on it and instructed him to pick it up. Hadrat Abu Hurairah ؓ states, “I never forgot anything after this.” (*Bukhari Sharif*, Vol. 1, Pg. 22)

ACCEPTED DUAS

Amongst the Holy Prophet's ﷺ mu'jizas is the acceptance of dua, and we have already explained before this of how a prophet's dua becomes one. Dua made by Rasoolullah ﷺ was always accepted in the court of Allah ﷻ and the following are examples of this.

The Quraish are struck by famine When the Kuffaar of Makkah had made Rasoolullah ﷺ and the Muslims targets for the most horrendous of oppression, the Holy Prophet ﷺ made dua for them to be struck by famine in an attempt to bring humility to these egotistical disbelievers, whose oppression had finally become unbearable. Allah ﷻ then sent down such an unspeakable drought upon them that it caused their animals and the Kuffaar themselves parched for water. In this desperation the Kuffaar of the Quraish were aware that there was no other alternative but to go to Rasoolullah ﷺ and beg him to make dua in ending the famine. Thus, Abu Sufyaan and some other Kuffaar leaders approached him and pleaded, “O Muhammad! Your nation has been destroyed. Supplicate that this famine be over.” This desolation of theirs touched the Prophet ﷺ who then lifted his hands in dua. It was at once accepted, for it immediately began to rain so much that the entire Arabian Peninsula became fruitful and the famine was thus lifted.
(*Bukhari Sharif*, Vol. 1, Pg. 137; Vol. 2, Pg. 714)

Destruction of the Quraish's leaders The Prophet ﷺ was once mocked by some leaders of the Quraish who placed the intestines of a camel on him whilst he was in sajdah in the Haram of Makkah. He then made dua to Allah ﷻ for them to be sustained, and thus, all suffered a

terrible and disrespectful death in the Battle of Badr. (Bukhari Sharif, Vol. 2, Pg. 565)

(This incident is explained in detail in the fourth chapter of this book. Please refer to it there)

Madina's climate changes for the better Before Rasoolullah ﷺ could arrive in Madina, it's climate was unsuitable for the Muhaajireen who were constantly falling sick. The climate then changed for the better after he made dua for it. (Bukhari Sharif, Vol. 1, Pg. 558; Vol. 2, Pg. 1042)

(This has been mentioned in detail in Chapter Four of this book. Please refer to it there)

Dua of shahaadat for Umme Haraam After once having a meal and midday nap in the home of Sayyidah Umme Haraam ؓ, the Holy Prophet ﷺ awoke smiling, and was asked about this by Sayyidah Umme Haraam ؓ. He replied, "I was shown some Mujaahideen of my ummah who were traveling towards jihad by ships, just as how kings travel." She then submitted, "Ya Rasoolallah ﷺ, make dua that I also be amongst them." Dua was consequently made for her, and Sayyidah Umme Haraam ؓ thereafter joined the Muslim's fleet when naval combat began in the rule of Hadrat Ameer Mu'aawiya ؓ, becoming shaheed after falling from her transport on land while going towards battle. (Bukhari Sharif, Vol. 2, Pg. 1036)

A 'young man' of 70 years The Holy Prophet ﷺ made the following dua for Hadrat Abu Qathaada ؓ,

أَفْلَحَ وَجْهَكَ اللَّهُمَّ بَارِكْ لَهُ فِي شَعْرِهِ وَبَشَرِهِ

"May you become a successful person and may Allah ﷻ grant you blessings in your beauty, hair and body."

Though he lived for 70 years, the Sahaabi had not a single strand of his hair turn white and neither were there creases to his skin. His face was still fresh with youth as if he was still a young man of 15 years. (Al-Kalaamul-Mubeen, Pg. 68 with ref. To Dalaailun-Nubuwwah by Imaam

Dua of barkat for children The wife of Hadrat Abu Talha (رضي الله عنه), Sayyidah Umme Sulaim (رضي الله عنها), was a sensible and true lover of Rasoolullah (ﷺ). Their son became severely ill and consequently passed away while Hadrat Abu Talha (رضي الله عنه) was out somewhere, and Sayyidah Umme Sulaim (رضي الله عنها) then took his body and placed it in another room of the house. When the Sahaabi returned and asked of his son's condition, she replied, "He experienced difficulty in breathing; but I hope he's now in peace." Hadrat Abu Talha (رضي الله عنه) understood from this that his son was fine, and both thereafter spent the night as husband and wife. In the morning, while leaving to the masjid for Fajr salaah after making ghusal, Hadrat Abu Talha (رضي الله عنه) was informed of his son's death by his wife, and thereafter proceeded to the Holy Prophet (ﷺ) to relate the entire incident of the night. Rasoolullah (ﷺ) replied, "I believe that Allah (ﷻ) shall grant you barkat in this night." Subsequently, the barkat of that night appeared in the form of a child after the normal period of pregnancy. The child was then brought to Rasoolullah (ﷺ) who, after naming him Abdullah, placed his blessed hands on him and gave him a piece of a date to eat.

An Ansaari named Hadrat Abaayah bin Rafea'a (رضي الله عنه) states, "The blessings of this dua of Rasoolullah (ﷺ) was that Abu Talha (رضي الله عنه) had sons who were all excellent qaris of the Holy Quran." (*Muslim Sharif, Vol. 2, Pg. 292*)

Dua made for Hadrat Jareer Hadrat Jareer bin Abdullah (رضي الله عنه) was unable to sit properly on the back of a horse, and when the Holy Prophet (ﷺ) once wished to send him to destroy the temple of idols at Zul-Khulsa, he said, "Ya Rasoolallah (ﷺ), I cannot properly sit on a horse." The Prophet (ﷺ) then placed his blessed hands upon his chest and said, "O Allah (ﷻ), grant him the power to ride a horse properly; make him successful, and a guide to success for others." Hadrat Jareer bin Abdullah (رضي الله عنه) thereafter rode with 150 riders of the Ahmas tribe to destroy the temple of Zul-Khulsa, and after returning from the expedition (wherein he had to slay some Kuffaar), the Holy Prophet (ﷺ) made dua for him as well as the Ahmas tribe. (*Muslim Sharif, Vol. 2, Pg. 297*)

The Daus tribe accepts Islam Hadrat Tufail Dausi (رضي الله عنه) once came to

Rasoolullah ﷺ with some of his companions and said, "The Daus tribe have rejected to accept Islam - make dua therefore for their destruction." People began to say that the tribe of Daus shall surely be destroyed upon Rasoolullah's ﷺ dua, yet the Mercy unto Creation thereafter supplicated the following, "O Allah ﷻ! Grant the Daus tribe salvation and bring them to me." This dua was promptly accepted and the entire tribe later presented themselves before him after embracing Islam. (Muslim Sharif, Vol. 2, Pg. 307)

The result of an obnoxious person An individual in the presence of Rasoolullah ﷺ was eating with his left hand when the Holy Prophet ﷺ ordered him to eat with his right. He retorted out of pride, "I cannot eat with my right hand." For saying this out of pride, Rasoolullah ﷺ then said, "May Allah ﷻ make this so." The man was subsequently unable to ever lift his right hand to his mouth again. (Muslim Sharif, Vol. 2, Pg. 172)

THE DEAD ARE BROUGHT BACK TO LIFE

This is a famous mu'jiza of Hadrat Esa ﷺ but the Holy Prophet ﷺ has also been granted this, as well as all the other mu'jizas of previous Ambiya. We narrate a few of these incidents below.

A girl comes out of her grave It has been reported that Rasoolullah ﷺ once invited a particular person towards Islam, who said, "I shall bring imaan upon you if my dead daughter comes back to life." The Prophet ﷺ was then shown the grave of this man's daughter. He called out to her by her name, and she, coming out of her grave, answered him by saying, "O Master, I'm present in your service." When Rasoolullah ﷺ asked if she wished to return to the world, she replied, "No, Ya Rasoolullah ﷺ! Allah ﷻ is more merciful to me than my parents, and the Aakhirat is better than the dunya." (Zarqaani, Vol. 5, Pg. 182)

A cooked goat becomes alive Hadrat Jabir ﷺ once slaughtered, cooked and presented the meat of a goat to the Prophet ﷺ together with thareed, which was then eaten by him with all the Sahaabah. After everyone had finished, Rasoolullah ﷺ gathered all the bones of this goat into a vessel and placed his blessed hands upon it whilst reciting something. The

mu'jiza from this was that the animal came back to life and began to wag its tail. Hadrat Jabir ؓ was then instructed to take his goat back to his home. Upon reaching, his wife asked in a state of amazement, "Where did this goat come from?" He answered, "I'd sacrificed this animal for Rasoolullah ﷺ. He later made dua to Allah ﷻ who then made the goat alive again." The wife of Hadrat Jabir ؓ loudly recited the kalima after hearing this.

This hadith has been narrated by the famous Muhaddith Abu Nuaim ؓ and Haafiz Muhammad bin Munzir ؓ in his book 'Kitaabul-Ajaa'ib wal-Gharaa'ib'. (Zarqaani, Vol. 5, Pg. 184 & Al-Khasaa'isul-Kubra, Vol. 3, Pg. 67)

MIRACLES ASSOCIATED TO JINNS

A jinn prompts a person to accept Islam Hadrat Sawaad bin Qaarib ؓ narrates that a jinn became attached to him, and would tell of things to happen in the future, receiving gifts as a reward for this. It once approached Hadrat Sawaad ؓ whilst he was sleeping and said, "Wake up! If you know what's best for you, let us go visit the leader of the Banu Haashim who's come as a prophet from the descendants of Lui bin Ghaalib." Hadrat Sawaad ؓ further states, "The jinn did this to me for a period of three consecutive nights until the love of Islam entered my heart and I left home to go to Makkah - presenting myself in front of Rasoolullah ﷺ." When Rasoolullah ﷺ saw him, he welcomed him and said, "I am aware of how and for what you've come to me." Hadrat Sawaad ؓ said that he had written a qaseedah in praise of him and requested the Holy Prophet ﷺ to listen to it. Thus, Qaseedah Baaiyah was recited - the last couplet of which, is

وَكُنْ لِّي شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ

سِوَاكَ بِمُغْنٍ عَنْ سَوَادِ بْنِ قَارِبٍ

"Be my intercessor on that day when there shall be neither any Other for Sawaad bin Qaarib ؓ besides you, nor a person who can cause gain."

This hadith has been recorded by Imaam Baihaqi.

(Al-Kalaamul-Mubeen, Pg. 87 with ref. To Baihaqi)

The salaam and message of Jinns Ibn Sa'ad has narrated from Ja'ad bin Qais Maraawi, "Four of us once set off for Hajj from our homes, and while traveling through the jungles of Yemen, suddenly heard poetry being recited. After listening carefully, we found the following to be said, 'O travelers! When you reach the well of zam-zam and the Hateem of the Ka'ba, then present our greetings in the Court of Rasoolullah ﷺ, who has been sent by Allah ﷻ as a prophet. Tell him as well that we have adopted his religion as per the instructions given to us by Hadrat Esa ﷺ.' This was unquestionably the voice of jinns living in the jungles of Yemen." *(Al-Kalaamul-Mubeen, Pg. 93 with ref. to Ibn Sa'ad)*

A jinn takes the form of a snake Khateeb has narrated from Hadrat Jabir bin Abdullah ﷺ, "We were once accompanying the Holy Prophet ﷺ on a journey when suddenly an enormous black snake began to move towards him while he rested under a date-tree. People intended to kill it, but Rasoolullah ﷺ said, "Let it come towards me!", and when it did so, he put his blessed face near and spoke quietly to it, thereafter bringing it near to his ear as well. Without notice, the snake then disappeared - as if the earth had swallowed it. The Companions asked, "O Prophet of Allah ﷻ! After you had allowed it to come close to your blessed face, we feared that it might attack you", to which he explained, "This was not a snake. It was a jinn sent from a group of jinns. They had forgotten some ayahs of the Holy Quran and sent this one to enquire about them. I recited those ayahs to him and he left repeating them." *(Al-Kalaamul-Mubeen, Pg. 94)*

MIRACLES ASSOCIATED TO THE FOUR ELEMENTS OF NATURE

Rivers flow from Rasoolullah's blessed fingers After a study of the ahadith, it becomes apparent that this mu'jiza occurred approximately 13 times. We narrate only one of them.

At Hudaibiyah in 6 AH, the Sahaabah were in dire need for water as the

well of Hudaibiyah had been made dry by the large amount of people present. This prompted the Holy Prophet ﷺ to place his blessed fingers in a bowl, causing water to flow from his blessed fingers. 1,500 people then performed wudhu, ghusal, drank and filled their water-bags with this water, and when he lifted his fingers away, the flow of water stopped. After people had asked Hadrat Jabir ؓ of the number of individuals that were present, he replied, "1,500 people were present, yet the water was so much that it would have sufficed for even 100,000." (*Mishkaat Sharif, Vol. 2, Pg. 532*)

Hadrat Anas ؓ, Hadrat Bar'aa bin Aazib ؓ, etc. have also narrated this hadith. Refer to Bukhari Sharif, Vol. 1, Pg. 504-5.

The earth refuses to accept a corpse There was a Christian who became a Muslim and began to live in the company of Rasoolullah ﷺ, reading Surah Baqarah and Ale-Imraan, and was also a Scribe of Wahi for being a calligraphic writer. He later forsook Islam, however, to become a Christian again and further said, "Muhammad has knowledge of only what I'd written and given him." This wretched person fell target to the anger of Allah ﷻ by being spat out of the earth after his death. No matter how deep a grave his fellow Christians could place him in, he was always thrown out, with the burying of the body and its emergence occurring approximately 3 times. This caused the Christians to deduce that this spitting out of the earth was not of the power of man, and thus, they placed his body on the ground and left without burying it. (*Bukhari Sharif, Vol. 1, Pg. 511*)

The storm of the Battle of Khandaq Rasoolullah ﷺ said,

نُصِرْتُ بِالصَّبَا وَأُهْلِكْتُ عَادَ بِالذَّبُّورِ

"I have been helped by the eastern wind, while the people of Aad have been destroyed by the westerly wind."

And Allah ﷻ states in the Holy Quran,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كُورُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ
جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا أَلَمْ تَرَوْهَا ۚ وَكَانَ

اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

'O believers! Remember Allah's ﷻ favour upon you when some hosts came against you, then We sent on them a strong wind and an army which you did not see. And Allah ﷻ sees your doings.'
(Surah Al-Ahzaab, Verse 9)

(The incident of how the Kuffaar were made to flee in the Battle of Khandaq by the severity of a wind has already been discussed in Chapter Ten of this book. Please refer to it there.)

Fire is unable to burn an object Amongst the mu'jizās of Rasoolullah ﷺ, is that fire cannot set alight anything that has been connected to him.

Thus, Qutbuddeen Qastalaani, in his book 'Jamalul-Iejaaz fil-Iejaaz', states that the fire which encircled Madina in 654 AH predicted by Rasoolullah ﷺ appeared in close proximity to the mountains where the Banu Quraizah tribe used to live. When it continued to the Haram of Madina, it encountered a rock whose one half was in the precincts of the Haram and the other out. On reaching it, the fire was able to burn the portion of the rock outside the precincts of the Haram but immediately became extinguished upon reaching the half inside. This incident has also been narrated by Imaam Qurtubi ﷺ. (*Al-Kalaamul-Mubeen*, Pg. 107)

It is stated in 'Naseemur-Riyaadh' that Adeem bin Taahir Alawi had approximately 14 strands of Rasoolullah's ﷺ blessed hair, and presented this to the governor of Halb as a gift, who in return showered him with respect and granted gifts to him as well. When Adeem bin Taahir went to visit him for a second time however, the governor of Halb spoke to him in a very harsh and angry manner. Enquiring as to the reason of this, the governor replied, "People have told me that the strands of hair that you'd given are not proven to be Rasoolullah's ﷺ." Thus, Adeem Alawi then asked for these mubarak strands of hair to be brought to him, as well as for a fire to be lit. After placing the strands in this blazing fire - instead of them becoming singed as per normal hair in flames, their lustre became more apparent within. This caused the governor to fall down and kiss the feet of Adeem Alawi, and he once

again showed respect and honour to him. (Al-Kalaamul-Mubeen, Pg. 108)

Similarly, the table-cloth of Hadrat Anas ؓ is also renowned for not being able to burn in fire as the Holy Prophet ﷺ used to wipe his hands and feet with it. (Mathnawi Sharif by Maulana Rumi ؒ)

These are just some of the numerous mu'jizas performed by Rasoolullah ﷺ. We have listed them in our book to prove to the world that the seerat of Rasoolullah ﷺ is filled with prestigious incidents such as these as well. Those that have written books concerning the life of Rasoolullah ﷺ should bear in mind that by not mentioning his miracles and presenting only his life story, with the intention that he was a normal human like us and not someone special, is the means to destruction in this world and the Hereafter. Alahazrat, Imaam Ahmad Raza ؒ beautifully states,

سر تا قدم اللہ کی شان ہیں یہ ان سا نہیں انسان ، وہ انسان ہیں یہ

قرآن تو ایمان بتاتا ہے انہیں ایمان یہ کہتا ہے مری جان ہیں یہ

“Rasoolullah ﷺ from head to toe is the glory of Allah ﷻ. He is such that no human is equal to him. The Quran classifies him as imaan and imaan states that he is the soul of our existence.”

Nevertheless, Allah ﷻ has blessed His most beloved, Muhammad Mustafa ﷺ, with characteristics and miracles unique to him only - apart from him being endowed with the mu'jizas of all the previous Ambiya as well. The following are some of the attributes and excellences unique to him only.

❁ Rasoolullah ﷺ was the first creation to attain prophethood, as he states, “كَانَ نَبِيًّا وَادَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ” I was a Nabi while Adam ؑ was in the process of being created.” (Zarqaani, Vol. 5, Pg. 242)

❁ Sayyiduna Muhammadur Rasoolullah ﷺ is the seal of prophethood (Khaatamun-Nabiyeen).

❁ The entire creation has been created for him.

- ❁ Glad tidings of him were given in all Divine Books.
- ❁ His blessed name is inscribed on the Arsh, as well as in Jannah.
- ❁ Idols fell over to the ground on his birth.
- ❁ He underwent shaqqe-sadr.
- ❁ Rasoolullah ﷺ was taken for Me'raaj, and the Buraaq was made his transport.
- ❁ The Divine Book revealed to him (the Holy Quran) cannot be changed. Allah ﷻ Himself is responsible for its protection and preservation until the Day of Qiyaamah.
- ❁ Aayatul-Kursi was revealed to him.
- ❁ All keys of the treasures of this world were given to him.
- ❁ The Mu'jiza of Jawaamiul-Kalim was granted to him.
- ❁ His prophethood is for all creation.
- ❁ Shaqqul-Qamr occurred as a testimony to his prophethood.
- ❁ Allah ﷻ has made war-booty permissible for him.
- ❁ The entire earth has been made as a masjid and a means of cleanliness (tayammum) for him by Allah ﷻ.
- ❁ Some of his mu'jizas shall remain until Qiyaamah (e.g. The Quran).
- ❁ Allah ﷻ has addressed all the other Ambiya by their names, but has addressed him by his titles.
- ❁ He has been blessed with the title of Habeebulllah (the Beloved of Allah).

❁ Allah ﷻ has remembered his existence, city and time by taking an oath on them.

❁ He is the leader of all of Hadrat Adam's ﷺ children.

❁ Sayyiduna Muhammadur Rasoolullah ﷺ is known as Akramul-Khalq (most respected of creation) in the court of Allah ﷻ.

❁ We shall be asked in the grave by Munkar and Nakeer regarding him.

❁ To perform nikaah with his Blessed wives after his demise is haraam.

❁ It is *waajib* upon every person to say 'اَلْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ' in the tashahud portion of salaah.

❁ It is also *waajib* to break one's salaah if one hears Rasoolullah ﷺ calling him. His salaah will not become *faasid* (void) as a result.

❁ Allah has made Rasoolullah 'Mukhtar' in affairs of Shariah, meaning he can make something permissible or impermissible for a particular person if he wishes to.

❁ The area between his mimbar and qabr sharif is one of the gardens of Jannah.

❁ He shall be the first to come out of his grave after the *soor* is blown on the Day of Judgement.

❁ *Maqaame-Mahmood* has been granted to him.

❁ Rasoolullah ﷺ has been granted the honour of *Shafaa'ate-Kubra* (Highest level of intercession).

❁ 'Liwaaul-Hamd' shall be in his hand on the Day of Qiyaamah.

❁ The first person to enter Jannah shall be Sayyiduna Rasoolullah ﷺ.

- ❁ He has been granted *Hauze-e-Kauthar* (the Fountain of Kauthar).
- ❁ On the Day of Qiyaamah, every nisbat and nasab shall be severed except for his.
- ❁ Hadrat Israfeel عليه السلام did not visit any other Nabi besides him.
- ❁ One who speaks with a loud tone in his court will have his good deeds nullified as a consequence.
- ❁ It is haraam to call him from outside his hujra.
- ❁ The punishment to the person who shows even the slightest disrespect and arrogance towards him is death.
- ❁ Rasoolullah ﷺ has been granted the highest amount of mu'jizas from all of the Ambiya عليه السلام.

(Contents of *Zarqaani ala-Mawaahib*, Vol. 5)

CHAPTER TWENTY-ONE

THE RIGHTS OF RASOOLULLAH OVER THE UMMAH

You have read in this book the extent of hardships the Prophet ﷺ had to endure for the salvation and success of his ummah. He loves dearly every single individual of his ummah and desires our forgiveness and success in this world as well as in the Hereafter. Thus, the Quran states,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ

عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

'Assuredly there has come to you a messenger from amongst yourselves, heavy upon him is your suffering; ardently desirous of your welfare, to muslims is most Kind and Merciful.'
(Surah Yunus, Verse 128)

Nights were spent by Rasoolullah ﷺ in ibaadah and dua for his ummah. It is apparent that the number of difficulties he had to suffer for our sake causes him to have certain rights upon us that we have to fulfill.

Allama Qaadhi Ayaadh ؒ, in his famous book 'Ash-Shifaa', discusses these rights in detail. We present the crux of it by listing and briefly explaining the following 8 rights of Rasoolullah ﷺ upon us.

- ① Imaam upon the Holy Prophet ﷺ
- ② Following of the Holy Prophet ﷺ
- ③ Obedience to the Holy Prophet ﷺ
- ④ Love for the Holy Prophet ﷺ

- ⑤ Respect for the Holy Prophet ﷺ ⑥ Praise of the Holy Prophet ﷺ
 ⑦ Durood Sharif ⑧ Visiting his blessed grave

1 - IMAAN UPON THE HOLY PROPHET

It is fardh upon every ummati to truly accept and believe whatever Rasoolullah ﷺ received from Allah ﷻ and to bring imaan on his prophethood. Without true imaan upon him, none can be a true Muslim. Allah ﷻ states in the Holy Quran,

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

'And whoso believes not in Allah and His Messenger, We have surely prepared for the infidels a blazing fire.'

(Surah Al-Fat'h, Verse 13)

This ayah clearly explains that the person who does not bring imaan upon Rasoolullah's ﷺ prophethood, even though he accepts tauheed and bears testimony to Allah's ﷻ oneness day and night, he shall be known as a kaafir and an inmate of Jahannam. That is why لا اله الا الله محمد رسول الله is the kalima of Islam, meaning that the acceptance of Allah's ﷻ tauheed and Rasoolullah's ﷺ prophethood are both necessary.

2 - FOLLOWING OF THE HOLY PROPHET

The following of Rasoolullah's ﷺ life and sunnats is necessary upon every Muslim. Allah ﷻ states in the Holy Quran,

قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ. وَاللَّهُ غَفُورٌ رَحِيمٌ

'(O beloved!) Say, 'O People! If you love Allah ﷻ, then follow me: Allah ﷻ will love you and forgive your sins, and Allah ﷻ is Forgiving, Merciful.'

(Surah Ale-Imraan, Verse 31)

This is why the Sahaabah Kiraam ﷺ never went out of the boundary of Rasoolullah's ﷺ itbaa for even a second. They accepted his practices as

waajib upon them and never turned away from their Beloved's ﷺ sunnah.

The last wish of Siddique-e-Akbar Just a few hours before his demise, Ameerul-Mu'mineen, Hadrat Abu Bakr Siddique ﷺ asked Ummul-Mu'mineen Sayyidah Aisha ﷺ, "How many pieces of cloth did the Prophet's ﷺ kaffan have, and on which day did he pass away?" The reason for asking this was that his entire life was spent following the Holy Prophet ﷺ. Thus, his final wish was to follow him even when it came to kaffan and the day of his demise! (*Bukhari Sharif, Vol. 1, Pg. 186*)

Hadrat Abu Hurairah and fried meat The Sahaabi of Rasoolullah ﷺ, Hadrat Abu Hurairah ﷺ, once passed by a group of people who had before them some fried meat to eat. They invited him to partake in it with them, but Hadrat Abu Hurairah ﷺ refused and said, "How can I eat these extravagant foods when Rasoolullah ﷺ never ate his stomach full with even bread?!" (*Mishkaat Sharif, Vol. 1, Pg. 446*)

The gutter of Hadrat Abbas It has been reported that the gutter of Hadrat Abbas's ﷺ house was joined to Musjidun-Nabawee and would drop water upon the *musallis* coming into the masjid, which caused Ameerul-Mu'mineen, Hadrat Umar ﷺ to remove it. Hadrat Abbas ﷺ later came to him and said, "Oath on Allah ﷻ! Rasoolullah ﷺ himself placed this gutter while standing on my shoulders", causing Hadrat Umar ﷺ to reply, "O Abbas ﷺ! I didn't know this. Nevertheless, I beg you to stand on my shoulders and place it back to where it was", causing the gutter to then be refitted. (*Wafaaul-Wafaa, Vol. 1, Pg. 348*)

3 - OBEDIENCE TO THE HOLY PROPHET

Every ummati is enjoined to be obedient to Rasoolullah's ﷺ every order and follow his instructions, and to even minutely think of not being obedient to him in his command is unbecoming of a mu'min. Allah ﷻ states in the Holy Quran,

① أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
'Obey Allah ﷻ and Obey the Messenger ﷺ.'
(Surah An-Nisa, Verse 59)

②

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

'Whoso obeys the Messenger ﷺ has indeed obeyed Allah ﷻ.'
(Surah An-Nisa, Verse 80)

③

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

'And he who obeys Allah ﷻ and His Messenger ﷺ then he will get
the company of those who have been blessed by Allah ﷻ, viz. the
prophets, and the truthful, and the martyrs and the righteous, and
what good companions are they.'
(Surah An-Nisa, Verse 69)

These ayahs of the Quran clearly prove that without being obedient to
Rasoolullah ﷺ, there can be no consideration of being a true Muslim,
and those who show obedience to him shall attain the honour of being in
the illustrious company of the Ambiya, Shuhadaa and the Pious.

Thus, how should we be obedient to Rasoolullah ﷺ? Read the
following narration.

A gold ring is thrown away Hadrat Abdullah bin Abbas ؓ narrates that
once, when the Prophet ﷺ saw a person wearing a gold ring, he held his
hand, took the ring and, whilst throwing it, said, "Who amongst you
wishes the fire of Jahannam to afflict his hand?" When he had later left,
people then asked the man, "Why don't you pick up the ring and gain
some benefit from selling it?", yet *Subhanallah!* This was his reply:
"Oath on Allah ﷻ! I shall never pick up that ring which Rasoolullah ﷺ
has thrown away." The man then went away and left the ring to remain
on the ground. (Mishkaat Sharif, Vol. 2, Pg. 378)

4 - LOVE FOR THE HOLY PROPHET

It is also fardh on every ummati to love Rasoolullah ﷺ more than
anything in this world, and be willing to sacrifice everything dear to him
at his blessed feet. Allah ﷻ states in the Quran,

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

'Say, "If your fathers, and your sons, and your brothers and your wives and your clan and the wealth of your earning and the trade of which you fear loss, and the houses of your choice; these things are dearer to you than Allah ﷻ and His Messenger ﷺ and struggling in his path, then wait till Allah ﷻ brings His command." And Allah ﷻ guides not the disobedient.'

(Surah Al-Tauba, Verse 24)

The crux of this ayah is that love for Allah ﷻ and His Beloved ﷺ is fardh upon every Muslim, and if we give precedence to anything else above his love, our claim of being Muslims is void - causing the anger of Allah ﷻ to befall us.

Similarly, the last portion of this ayah proves that the imaan of a person whose heart does not possess love for Allah ﷻ and His Beloved Prophet Muhammad Mustafa ﷺ is damaged and worthless.

Hadrat Anas ؓ states that Rasoolullah ﷺ once said, "None amongst you can be a complete mu'min if he does not love me more than his parents, children and the entire mankind." (Bukhari Sharif, Vol. 1, Pg. 7)

How did the Companions express their love to Rasoolullah ﷺ? This is demonstrated by the following incidents.

The love of an elderly woman During the Battle of Uhud, when an Ansaari woman was told that her father, brother and husband had all become shaheed, she didn't become disturbed but rather continued to ask of Rasoolullah's ﷺ condition, and after being told that he was safe and sound, so too was she not satisfied. It was only until she had seen the Holy Prophet's ﷺ blessed face with her own two eyes that she

exclaimed,

كُلُّ مُصِيبَةٍ بَعْدَكَ جَلَل

“When you are present, there is no sorrow of anything else.”
(Seerat ibn Hishaam, Vol. 3, Pg. 99)

(Note. This incident has already been discussed in detail in the chapter of the Battle of Uhud. Please refer to it there)

The love of Hadrat Thamaama for Rasoolullah After Hadrat Thamaama bin Athaal ؓ brought imaan, he said to Rasoolullah ﷺ, “Oath on Allah ﷻ! Before, there was no face on this earth more hated by me than yours, yet now there is no face more beloved to me than yours! There was also no religion more hated by me than yours, but now this very religion is the most excellent in my eyes. By Allah ﷻ! There was no city more hated by me than yours, and now your city is the most beloved to me.” (Bukhari Sharif, Vol. 2, Pg. 627)

Love for Rasoolullah even upon a deathbed When Hadrat Bilaal ؓ was near to passing away, his wife said out of sadness, “واحرباه (What sorrow is this?).” Hearing this, he exclaimed from his death bed,

وَاطْرِبَاهُ غَدًا أَلْقَى الْأَحِبَّةَ مُحَمَّدٌ وَصَحْبُهُ

“What happiness is this! Tomorrow I shall meet all my friends - Muhammad ﷺ and his Companions.”
(Zarqaani ala-Mawaahib)

Hadrat Ali's love for Rasoolullah Hadrat Ali ؓ was once asked, “How much love do you have for the Holy Prophet ﷺ?” He replied, “Oath on Allah ﷻ! Rasoolullah ﷺ is more beloved to me than my mother, father, wealth, children and even water at the time of severe thirst.” (Shifaa Sharif, Vol. 2, Pg. 18)

Love for the Prophet and kaddu sharif (calabash) It has also been stated by Hadrat Anas ؓ, “Once, a tailor invited the Holy Prophet ﷺ for a meal, and I had also accompanied him to go there. He presented us with bread and a curry which had pieces of meat and kaddu in it. I saw Rasoolullah ﷺ searching for the pieces of kaddu to eat, and from that

day, I always loved to eat kaddu.” (Bukhari Sharif, Vol. 2, Pg. 817)

It has been reported that once, in the gathering of Imaam Abu Yusuf (the student of Imaam Abu Hanifah), the narration of “kaddu was much beloved to Rasoolullah” was said before him. At this time, someone from the gathering said, “أَنَا مَا أُحِبُّهُ (I do not like it).” An infuriated Imaam Abu Yusuf then took his sword and announced,

جَدِّدِ الْإِيْمَانَ وَإِلَّا لَا قُتْلُكَ

“Renew your imaan; if not, I shall kill you.”

(Mirqaat, Vol. 2, Pg. 77)

Remembering Rasoolullah at sleeping time Ubda bint Khalid bin Ma'daan narrates that every night before going to sleep, Hadrat Khalid bin Ma'daan used to remember Rasoolullah, the Sahaabah, Muhaajireen and Ansaar by taking their names. He would also make this dua, “O Allah! My heart yearns to be with these illustrious people. Make me join thier company soon”, and thereafter fall off to sleep. (Shifaa Sharif, Vol. 2, Pg. 17)

میں سو جاؤں یا مصطفیٰ کہتے کہتے

کھلے آنکھ صل علی کہتے کہتے

“I gain sleep by saying ‘Ya Mustafa, Ya Mustafa; and wake up reading salaam on Rasoolullah.”

Signs of the Holy Prophet's love Many claim to love Rasoolullah, yet there are some traits of a true lover of the Holy Prophet that distinguishes him from amongst the rest of people,

Following of Rasoolullah's sunnahs, actions, orders; meaning to act upon Shariah to the best of ability.

To remember and speak of him, to read a large amount of Durood Sharif and to attend gathering's associated to him, e.g. Meelad Sharif.

To respect and revere Rasoolullah as well as those things

associated to him, e.g. The Sahaabah Kiraam, Ahle-Bait, Azwaaje-Mutaharaat ؑ, Madina, Musjidun-Nabawee, his sacred relics, the Holy Quran and the Ahadith.

- ❁ Staying close to Rasoolullah's ؑ friends and remaining far from his enemies, e.g. Astray and deviant people.
- ❁ To practice abstinence from the world and to maintain that being poor is more excellent than being rich. Rasoolullah ؑ once said, "Poverty reaches the person that loves me as fast as the traveling of flood water." (Tirmidhi Sharif, Vol. 2, Pg. 58)

5 - RESPECT FOR THE HOLY PROPHET

A very important right of Rasoolullah ؑ upon his ummah is that they should respect and honour him, as well as that which is connected to him. Never! Never should they show him disrespect and disobedience. Allah ؑ states in the Holy Quran,

إِنَّا أَرْسَلْنَاكَ قَالِماً وَمُنْذِراً - لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَ
لِتُحْزِنُوا لِلَّذِينَ كَفَرُوا - وَلِتُحْزِنُوا لِلَّذِينَ كَفَرُوا

'Surely, We have sent you as a witness (present and seeing) and a bearer of glad-tidings and a warner. So that O people! You may believe in Allah ؑ and His Messenger ؑ and pay respect to him and honour him, and that you may glorify Him morning and evening.'
(Surah Al-Fa'ih, Verse 7-8)

The one who disrespects Rasoolullah is a kaafir Hadrat Allama Qaadhi Ayaadh ؑ states that all Ulema of this ummah have agreed upon that,

"An Islamic king should order the killing of the person that swears Rasoolullah ؑ, finds fault in him, his family, his religion or any of his habits, compares him to something unworthy, as well as the person that curses him or says something terrible to afflict him. In all of these cases, this individual shall be killed. This person shall be known as murtad and his tauba shall not be accepted. The present Ulema, as well

associated to him, e.g. The Sahaabah Kiraam, Ahle-Bait, Azwaaje-Mutaharaat ﷺ, Madina, Musjidun-Nabawee, his sacred relics, the Holy Quran and the Ahadith.

- ✿ Staying close to Rasoolullah's ﷺ friends and remaining far from his enemies, e.g. Astray and deviant people.
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إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ، لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَ

تُعَزِّرُوهُ وَتُقَرِّبُوهُ ، وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

'Surely, We have sent you as a witness (present and seeing) and a bearer of glad-tidings and a warner. So that O people! You may believe in Allah ﷻ and His Messenger ﷺ and pay respect to him and honour him, and that you may glorify Him morning and evening.'

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as the Salaf-Saaliheen (pious predecessors), are divided on whether this person is a kaafir; and this being the reason why he should be killed. Muhammad bin Sahnoun has stated that the person who insults Rasoolullah ﷺ is such a kaafir, that anyone who has a doubt regarding him being a kaafir and his punishment is also a kaafir. The punishment of the individual that disrespects Rasoolullah ﷺ in this is death." (Shifaa Sharif, Vol. 2, Pg. 189-90)

Allama Qaadhi Ayaadh ﷺ further states, "It is haraam to swear abuse at Rasoolullah ﷺ, his Companions, Ahle-Bait and Azwaaje-Mutaharaat ﷺ. Indeed the person that does so is cursed." (Shifaa Sharif, Vol. 2, Pg. 266)

It is for this reason that the Sahaabah Kiraam ﷺ should respect Rasoolullah ﷺ to such an extent that Hadrat Urwa bin Mas'ood ﷺ used to say, "I have been to the courts of many kings but have not seen any of them receive the kind of respect Muhammad ﷺ receives from his Sahaabah." (Bukhari Sharif, Vol. 1, Pg. 380)

In previous pages we have already narrated that the Companions used to sit so still in the gathering of Rasoolullah ﷺ that it would seem as if birds were resting on their heads. Silence was observed by them while listening to the Prophet ﷺ speak and never did they interrupt him as he did so." (Shamaail Tirmidhi, Pg. 25)

The three periods of Hadrat Amr bin Aas's life Remembering the three periods of his life whilst upon his death bed, Hadrat Amr bin Aas ﷺ said to his son, "I was first a kaafir, and in this state of kufr despised Rasoolullah ﷺ the most of all people. Had I died in this condition, I would have surely been a Jahannami. The second period of my life was as a Muslim. In this period there was no one more beloved to me than Rasoolullah ﷺ, nor was there anyone more respected. I never used to look at him straight in the eye and talk due to the awe I had for him. It was also for this reason that whenever he had asked me any question, I could not properly answer him; and had I died in this period of my life, I would have been able to hope of being an inmate of Jannah. The third period of my life was spent as a governor, and in this period however, I do not know my fate." (Muslim Sharif, Vol. 1, Pg. 76)

Who is more respected? Ameerul-Mu'mineen, Hadrat Uthman bin Affan ؓ once asked Hadrat Qabaas bin Aasheem ؓ, "Are you more elder, or the Prophet ﷺ?" He answered, "The more elder and respected is Rasoolullah ﷺ, but my birth was before his." (*Tirmidhi Sharif, Vol. 2, Pg. 202*)

Respect of Hadrat Bar'aa Hadrat Bar'aa bin Aazib ؓ states, "I wished to ask Rasoolullah ﷺ something but did not for years, due to the respect and admiration that I had for him." (*Shifaa Sharif, Vol. 2, Pg. 32*)

Respect of Tabarukaat (sacred relics) of Rasoolullah We present a few examples of the many incidents wherein the Sahaabah, Taabi'een and Salaf-Saahileen demonstrate the respect for the relics of the Holy Prophet ﷺ.

- ① Some strands of Rasoolullah's ﷺ hair were sown in the hat of Hadrat Khalid bin Waleed ؓ, which once fell to the ground in the middle of a battle. This caused him to fight so rigorously that some Mujaahideen had also become shaheed whilst helping him. This extreme fighting and loss of lives of the Muhaajireen for only a hat was not appreciated by his army, and after coming to know of their displeasure at this, he explained, "I didn't fight for my hat, but for the blessed hair of Rasoolullah ﷺ sewn inside it. I feared that the Kuffaar would get hold of it and deprive me of this blessing, which is why I fought so ferociously." (*Shifaa Sharif, Vol. 2, Pg. 44*)
- ② Hadrat Abdullah bin Umar ؓ used to place his hand on the very spot of Musjidun-Nabawee's mimbar upon where the Holy Prophet ﷺ would sit, and rub it over his face.
- ③ Hadrat Abu Mahzoorah ؓ had a lock of hair in the front portion of his head which reached the ground if he had to open it while sitting. When someone said that he should cut this hair off, he replied, "I cannot cut it, as those strands of hair were touched by Rasoolullah's ﷺ blessed hands." (*Shifaa Sharif, Vol. 2, Pg. 44*)
- ④ Hadrat Thaabit Banaani ؓ states that Hadrat Anas bin Malik ؓ

requested him to place the sacred hairs of Rasoolullah ﷺ which were in his possession under his tongue after he passes away. This was what subsequently transpired, and thus, Hadrat Anas bin Malik ؓ was buried in this condition. (*Asaaba, Biography of Hadrat Anas bin Malik ؓ*)

A similar instruction was given by Hadrat Umar bin Abdul-Aziz ؓ, who ordered that some hairs and nails of the Holy Prophet ﷺ which he possessed be placed on his kaffan. (*Tabqaat ibn Sa'ad, Vol. 5, Pg. 300*)

- ⑤ Hadrat Imaam Shaafa'ee ؓ states, "Imaam Malik ؓ once gave me some horses. When I requested him to keep one as transport for himself, he replied, "I feel embarrassed to travel with the hooves of animals upon that city's earth in which Rasoolullah ﷺ is present." As a result, Imaam Malik ؓ never once rode any animal in the sacred city of Madina, though he resided there his entire life. (*Shifaa Sharif, Vol. 2, Pg. 44*)
- ⑥ Hadrat Ahmad bin Fadhoolia ؓ (whose title was 'Zaahid') was an accomplished mujaahid and famous archer. He states, "From the time the hadith of the Holy Prophet ﷺ reached me - that Rasoolullah ﷺ had also picked up a bow in his life, I never again touched a bow without wudhu." (*Shifaa Sharif, Vol. 2, Pg. 44*)
- ⑦ Someone in the presence of Imaam Malik ؓ once said, "The sand of Madina is terrible", causing the great Imaam Malik ؓ to give this *fatwa* (Islamic verdict): "This slanderer should be lashed 30 times and put in jail", also saying, "That person who says that the sand of Madina is not nice should be killed." (*Shifaa Sharif, Vol. 2, Pg. 44*)
- ⑧ Hadrat Sayaar bin Talq Yamaami ؓ was present in the delegation of the Banu Hanifah when they presented themselves before Rasoolullah ﷺ. He requested Sayyiduna Rasoolullah ﷺ to bless him by granting him a piece of the clothes he was wearing. This request was accepted and Hadrat Sayaar ؓ returned with a piece of the Prophet's ﷺ garment. His

requested him to place the sacred hairs of Rasoolullah ﷺ which were in his possession under his tongue after he passes away. This was what subsequently transpired, and thus, Hadrat Anas bin Malik ؓ was buried in this condition. (*Asaaba, Biography of Hadrat Anas bin Malik ؓ*)

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⑥ Hadrat Ahmad bin Fadhoolia ؓ (whose title was 'Zaahid') was an accomplished mujaahid and famous archer. He states, "From the time the hadith of the Holy Prophet ﷺ reached me - that Rasoolullah ﷺ had also picked up a bow in his life, I never again touched a bow without wudhu." (*Shifaa Sharif, Vol. 2, Pg. 44*)

⑦ Someone in the presence of Imaam Malik ؓ once said, "The sand of Madina is terrible", causing the great Imaam Malik ؓ to give this *fatwa* (Islamic verdict): "This slanderer should be lashed 30 times and put in jail", also saying, "That person who says that the sand of Madina is not nice should be killed." (*Shifaa Sharif, Vol. 2, Pg. 44*)

⑧ Hadrat Sayaar bin Talq Yamaami ؓ was present in the delegation of the Banu Hanifah when they presented themselves before Rasoolullah ﷺ. He requested Sayyiduna Rasoolullah ﷺ to bless him by granting him a piece of the clothes he was wearing. This request was accepted and Hadrat Sayaar ؓ returned with a piece of the Prophet's ﷺ garment. His

grandson, Muhammad bin Jabir, states, "My father informed us that this blessed piece of cloth had remained with us for a number of years, and the sick used to be given the water after we had washed it as a cure." (*Asaaba, Biography of Hadrat Sayaar bin Talq* ❦)

- ⑨ A Sahaabiya named Sayyidah Kabsha ❦ cut off the mouth of a leather bag upon which the Holy Prophet ❦ placed his blessed mouth and drank water from on coming to her house once. She kept this with her as a sacred relic at all times. (*Ibn Maajah, Pg. 253*)
- ⑩ The sword of Rasoolullah ❦, 'Zulfikaar', was in the possession of Hadrat Zainul-Aabideen ❦, and when he returned to Makkah after the incident of Karbala, Hadrat Miswar bin Makhrama ❦ said to him, "I fear that the Banu Umayya shall confiscate this sword from you, so give it to me as no one will take it for as long as I have life left in me." (*Bukhari Sharif, Vol. 1, Pg. 438*)

6 - PRAISE OF THE HOLY PROPHET

This is also obligatory on every ummati. The praise and preaching of Rasoolullah ❦ and his excellences should always be performed by us publicly and privately.

Allah ❦ has shown us how to praise Rasoolullah ❦ by revealing the entire Quran in his praise, and it is impossible to count all those fortunate people who had written and spoken of the praise of the Holy Prophet ❦.

Hadrat Hassan bin Thaabit, Abdullah bin Rawaaha, Ka'ab bin Zuhair and other Sahaabah ❦ wrote such beautiful na'aths and qaseedahs in praise of him that even today, noted poets are unable to rival them. The praise of Rasoolullah ❦ shall remain just as how Alahazrat, Imaam Ahmad Raza ❦ had stated,

رہے گایوں ہی ان کا چرچا رہے گا
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*"His remembrance and praise shall always remain,
let those that burn in contempt of him become immersed in dirt."*

7 - DUROOD SHARIF

Allah ﷻ states in the Holy Quran,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

'Undoubtedly, Allah and His angels send blessings on the prophet (the Communicator of unseen news), O you who believe! Send upon him blessings and salute him fully well in abundance.'
(Surah Al-Ahzaab, Verse 56)

The Prophet ﷺ has said that the person who reads Durood Sharif upon him once shall receive 10 blessings from Allah ﷻ.

Allahu Akbar! How beloved is Rasoolullah ﷺ to Allah ﷻ?! The excellences of Durood upon him are much too numerous to be mentioned here. Nevertheless, it is necessary on every ummati to continuously recite Durood and Salaam on the Holy Prophet ﷺ. May Allah ﷻ grant us the *taufeeq* to do so. Aameen!

8 - VISITING THE HOLY PROPHET'S BLESSED GRAVE

To visit Rasoolullah's ﷺ grave is *sunnatul-muakkidah* (an act close to waajib). Allah ﷻ states in the Holy Quran,

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

'And if when they do injustice unto their souls, then O Beloved! They should come to you and then beg forgiveness of Allah ﷻ, and the Messenger ﷺ should intercede for them, then surely, they would find Allah ﷻ Most Relenting, Merciful.'
(Surah An-Nisa, Verse 64)

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(Surah An-Nisa, Verse 64)

In this ayah, Allah ﷻ explains the prerequisites for the forgiveness of sin.

- ① Presence before Rasoolullah ﷺ.
- ② Istighfaar (repentance).
- ③ Rasoolullah's ﷺ dua for acceptance of istighfaar.

These conditions are not restricted to the time of the physical and worldly life of the Holy Prophet ﷺ, but also includes the presenting of one's self before his blessed Raudha Mubarak, as visiting it is indeed equal to presenting oneself before him personally. The Ulema have stated that the guidance of Rasoolullah ﷺ does not end with his passing away; hence, when a sinner presents himself before his Raudha Mubarak and makes istighfaar - due to the fact that the Holy Prophet ﷺ is making istighfaar for his ummah as well in his blessed grave - he shall, *Insha-Allah*, be forgiven, as all three steps of forgiveness are found.

Consequently, Ulema of all four *madhhabs* of fiqh have said that when visiting the Raudha Mubarak Sharif in Madina, it is *mustahab* that this ayah be recited and thereafter ask Allah ﷻ for forgiveness.

Besides this ayah, there are also many ahadith concerning the excellence of visiting the Raudha Mubarak, which Allama Samhoodi ﷺ in 'Wafaaul-Wafaa' and other authentic Muhadditheen have narrated in their respective books. We present just a few below,

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي

"Whoever visits my grave, my shafaa'at (intercession) becomes waajib upon him."

(Daar Qutni, Baihaqi, etc.)

مَنْ حَجَّ الْبَيْتَ وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي

"Whoever performed Hajj and did not visit me has committed oppression upon me."

(Kaamil ibn Adi)

مَنْ زَارَنِي بَعْدَ مَمَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي وَمَنْ مَاتَ بِأَحَدِ

الْحَرَمَيْنِ بُعِثَ مِنَ الْأَمِينِينَ يَوْمَ الْقِيَمَةِ

"Whoever visits me after my demise, it shall be as if he has visited me during my life, and whoever passes away in any of the Harams of Makkah and Madina shall be raised on the Day of Resurrection with the group of people that have attained tranquility."

(Daar Qutni)

It is due to this that from the era of the Sahaabah Kiraam ؓ until, *Insha-Allah*, the Last Day, Muslims have visited Rasoolullah's ؐ blessed qabr sharif in Madina and shall always visit it.

Hence, Ameerul-Mu'mineen, Hadrat Ali Murtaza ؓ narrates that three days after the Holy Prophet ؐ passed away, a bedouin came to his grave and, after holding on to it, placed some sand on his head and said, "Ya Rasoolallah ؐ, we have brought imaan on all that you have said. Allah ؐ has revealed the Quran in which he says "وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ ...", so O Prophet of Allah ؐ, I have committed oppression against myself (by making sin) and have come to you in order that you supplicate for my forgiveness." In answer to his plea, a voice from the qabr sharif was heard saying, "O bedouin, you have been forgiven." (*Wafaaul-Wafaa*, Vol. 2, Pg. 412)

My personal observation My beloved readers shall be surprised to read that I have seen with my own eyes the Najdi government of Saudi Arabia having tried to erase the ahadith concerning the excellence of visiting the Holy Prophet's ؐ qabr sharif which are engraved upon the walls in Musjidun-Nabawee, near the Mawaajahaa sharif (area where people start to present Salaam to Rasoolullah ؐ). Even though they have plastered these ahadith, some letters still remain through it. They have also erased the couplets of Qaseedah Burda Sharif dealing with *tawassul* (using Rasoolullah ؐ as an intermediary in the Court of Allah ؐ) and *istigaatha* (seeking help from Allah ؐ through Rasoolullah ؐ), but have left the other couplets of it on the domes and walls of Rasoolullah's ؐ musjid. This is my observation in July 1959 AD.

The 'fatwa' of Ibn Taimiya To travel to the mazaars of Ambiya, Auliya and Shuhadaa have been deemed impermissible by certain people. Thus, their notorious 'shaikh' and leader, Ibn Taimiya, has openly decreed a fatwa that to travel with the intention of visiting the Holy Prophet's ﷺ Raudha Mubarak is a sin, as well as the reason why no qasr shall take place in this journey. (Ma'aazallah)

This fatwa of Ibn Taimiya created much fitna and mischief in Egypt and Shaam. Subsequently, the people of Shaam asked their learned Ulema for a verdict on Ibn Taimiya, which caused Allama Burhaan bin Farh Fazaari to declare him a kaafir in a fatwa approximately 40 lines written against him. Allama Shahaabuddeen bin Jahbal had also stamped this fatwa with his seal of approval and it was thereafter presented before the Hanafi, Maliki, Shaafa'ee and Hambali jurists of Egypt. Allama Badruddeen Jumaa'a Shaafa'ee states concerning Ibn Taimiya within, "He should be forced to stop issuing such a false fatwa, and if he doesn't, he should be put in jail." Muhammad bin Abi Jareeri Hanafi said, "He should be immediately put in jail without any hesitation", while Muhammad bin Abi Bakr Maliki has ordered, "He should be reprimanded severely to give such slanderous verdicts." The same ruling has also been given by Ahmad bin Umar Muqaddasi. As a result, Ibn Taimiya was jailed in the fort of Damascus in 726 AH, and died in this condition on the 20th of Zul-Qaadah 728 AH, to receive the punishment of the Hereafter. (Extracted from *Seerat-e-Rasool-e-Arabi*, Pg. 533)

The hadith of لا تشد الرحال Ibn Taimiya and his deviant followers, i.e. the Wahabi sect, present the following hadith of Bukhari Sharif as a proof to not visit the Qabr Sharif of the Holy Prophet ﷺ,

لا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ

الرَّسُولِ وَالْمَسْجِدِ الْأَقْصَى

Rasoolullah ﷺ has said, "Camels should not be saddled except towards three; Masjidul-Haraam, Masjidun-Nabawee and Masjidul-Aqsa."

The hadith's meaning, which all Commentators of Hadith and notable

Uléma had understood, was that throughout the entire world, only three musjids (Musjidul-Haraam, Musjidun-Nabawee and Musjidul-Aqsa) have a distinction over all others with regards to excellence. Thus, the journey to these musjids from far distances should be undertaken, yet besides these three, there is no need to travel to any other masjid from far distances with the intention of additional reward. It has no connection to undertaking or not undertaking a journey to visit any grave or Mashhad (Mazaar).

Another narration of this hadith states,

لا ينبغي للمطى ان تشد رحاله الى مسجد ينبغي فيه الصلوة غير

المسجد الحرام و المسجد الاقصى و مسجدي هذا

"No camel should be saddled to travel to any masjid besides Musjidul-Haraam, Musjidun-Nabawee and Musjidul-Aqsa with the intention of salaah."

(Qastalaani & Umdatul-Qaari)

The *mustassna-minhu* of this hadith is mentioned, and it is مسجد. Thus, the complete text of this hadith according to Arabic grammar is,

لا تشد الرحال الا الى ثلاثة مساجد

"Do not journey except towards three musjids."

It is unfortunate to know that in explaining this hadith, the Wahaabies, due to their enmity to Rasoolullah ﷺ, have demonstrated their *jahaalat* (ignorance) to the entire world. They are not aware that لا تشد الا الى ثلاثة is (A *mustassna-mufarag*, and its *mustassna-minhu* is مسجد). We minh has to be from what is the peculiarity of the *mustassna*). We demonstrate this more easily below:

لا تشد الرحال الا الى ثلاثة → Mustassna-Mufarag

(مسجد) → Mustassna-Minhu

المسجد الحرام و مسجد الرسول و المسجد الاقصى → Mustassna

(Note. The above explanation of this hadith is intended to be understood by the fraternity of the Ulema)

THE HOLY PROPHET'S WASEELAH IN THE COURT OF ALLAH

To use the Holy Prophet's ﷺ waseelah (i.e. to use him as an intermediary) in the Court of Allah ﷻ is permissible and preferable. This waseelah has also been understood by words such as istighaatha, tashafoo, tawassul, etc. To use Rasoolullah ﷺ as a waseelah is the practice of the previous Ambiya and Pious Elders, and tawassul should take place before the Prophet's ﷺ birth, during his life on this earth, and after his demise as well. We briefly present ahadith dealing with all three periods of tawassul below.

① WASEELAH PRIOR TO THE HOLY PROPHET'S BIRTH

It has been recorded that Hadrat Adam عليه السلام made the following dua to Allah ﷻ after coming to this world,

يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ أَنْ تَغْفِرَ لِي

"Ya Allah ﷻ! I ask you, through the waseelah of Muhammad ﷺ, to excuse and remit me."

Allah ﷻ then asked Hadrat Adam عليه السلام of how he knew and recognised Sayyiduna Muhammad ﷺ, as he had not been born yet. He submitted, "O My Lord! When you had created me and blew your spirit in me, I lifted my head to see, written on the Arsh, 'لا اله الا الله محمد رسول الله', and from this, understood that the one you had joined your name with upon the Arsh is indeed the most beloved to you." Upon this, Allah ﷻ replied, "O Adam. You have spoken the truth. He (Muhammad) is the most beloved to me from all creation, and as you have used him as a waseelah in My court, I have remitted you. Listen carefully! If there was no Muhammad, I would not have even created you." This hadith has been narrated by Imam Baihaqi رحمه الله. (Roohul-Bayaan, Surah Al-Ahzaab, Pg. 230)

② WASEELAH WHILST THE HOLY PROPHET WAS AMONGST THE SAHAABAH

Along with presenting themselves in Rasoolullah's ﷺ blessed gatherings so that their needs of the world and Hereafter be fulfilled, the Sahaabah Kiraam ﷺ would also use the Holy Prophet ﷺ as a waseelah in their duas; or rather - were taught by Rasoolullah ﷺ himself to use him as a waseelah in their duas. The following dua is proof of this. This was given to a blind Sahaabi by the Holy Prophet ﷺ himself, after the Sahaabi had approached and requested him to make dua for his betterment,

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا
مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتَقْضِيَ لِي
اللَّهُمَّ فَشَفِّعْهُ فِي

"Ya Allah ﷻ! I ask in your Court and present your Nabi, the Nabi of Mercy, as a waseelah. O Muhammad ﷺ, I have made you as a waseelah in the Court of Allah ﷻ so that my need be fulfilled. Ya Allah ﷻ! Accept Rasoolullah's ﷺ shafaa'at on behalf of me."

This hadith has been narrated by Imaam Tirmidhi and Nasaa'i. Concerning it, Imaam Tirmidhi ﷺ states, "This hadith is hasan, sahih, ghareeb." Imaam Baihaqi ﷺ and Tibraani ﷺ have also narrated this hadith, with the former having further added in his narration that after this blind Sahaabi did as he was told by Rasoolullah ﷺ, he regained his sight. (*Wafaaul-Wafaa, Vol. 2, Pg. 430*)

(Note. This hadith in its entirety has been discussed in the chapter of mu'jizas in this book.)

Waseelah in the Dua of Rasoolullah When Sayyidah Fathima bint Asad ﷺ (the mother of Hadrat Ali ﷺ) passed away, Rasoolullah ﷺ himself prepared her grave and then laid down on it making the following dua,

"O Allah ﷻ, Forgive my mother, Fathima bint Asad ﷺ (his Aunt) and widen her grave for her through the waseelah of your prophet (Rasoolullah ﷺ) as well as the waseelah of all the Ambiya before me. Indeed, You are the Most Merciful of all those that show mercy!"
(*Wafaaul-Wafaa, Vol. 2, Pg. 89*)

Rasoolullah's ﷺ aunt, Sayyidah Fathima bint Asad ؓ, used to take special care of him whilst he was in his uncle's, and her husband's care (i.e. Abu Talib). It was this kindness that caused Rasoolullah ﷺ to himself prepare her grave with his blessed hands and lie in it to make dua for her.

Allahu Akbar! Indeed the grave of the person whom Rahmatulil-Aalameen, Sayyiduna Muhammad Mustafa ﷺ made dua for, is showered with flowers of mercy until the Day of Qiyaamah.

اللهم صل وسلم وبارك على نبيك نبي الرحمة
واله وصحبه دائما ابدا

③ WASEELAH AFTER THE HOLY PROPHET'S DEMISE

The Sahaabah had also used Rasoolullah's ﷺ waseelah in their duas and difficulties after his demise, and called out for him in istighaatha for their needs.

Istighaatha for rain During the khilaafat of Ameerul-Mu'mineen, Hadrat Umar ؓ, there was a destructive famine which lead Hadrat Bilaal bin Haarith ؓ to come to Rasoolullah's ﷺ mubarak qabr and say, "O Prophet of Allah ﷺ! make dua for your ummah as they are being destroyed by drought." The Prophet ﷺ came to him in a dream and instructed, "Go to Umar ؓ and give him my salaam. Tell him that there shall be rain and that he should also be a little lenient." When the Sahaabi went to Hadrat Umar ؓ and did as he was told, Hadrat Umar ؓ began to cry and said, "O Allah ﷻ! I do not fail in my duty except when I am weak." (*Wafaaul-Wafaa*)

The Prophet's waseelah used to gain victory Ameerul-Mu'mineen, Hadrat Umar Faarooq-e-Azam ؓ once sent a letter with Hadrat Abdullah bin Qart ؓ to Hadrat Ubaida bin Jarrah ؓ (the leader of the Muslim army at Yarmook) and also made dua for them. After Hadrat Abdullah bin Qart ؓ left Musjidun-Nabawee, he thought that he should have went to the Raudha Mubarak of the Holy Prophet ﷺ and present his

salaam to him. Thus, on reaching the qabr sharif, he found Sayyidah Aisha, Hadrat Abbas, Ali, Imaam Hassan and Imaam Husain رضي الله عنهم present there and requested them to make dua for victory in the Battle of Yarmook. Hadrat Ali رضي الله عنه and Abbas رضي الله عنه both then lifted their hands in dua and said, "Ya Allah الله! We use the waseelah of that Nabi-e-Mustafa and Rasool-e-Mujtaba, through whose waseelah Hadrat Adam's عليه السلام dua was accepted, and through which he was remitted. Make Abdullah bin Qart's رضي الله عنه journey easy by easing the distance he has to travel. O Allah الله! Help your Prophet's صلى الله عليه وسلم Sahaabah and grant them victory."

Hadrat Ali رضي الله عنه then said to Hadrat Abdullah bin Qart رضي الله عنه, "You may go now. Allah الله shall not reject the dua of Umar, Abbas, Ali, Hassan, Husain and the Azwaaje-Mutaharaat رضي الله عنهم, when they have used the waseelah of the most honoured of creation (the Holy Prophet صلى الله عليه وسلم)."
(Futoohush-Shaam, Vol. 1, Pg. 105)

Waseelah used in the dua of Hadrat Umar Hadrat Anas رضي الله عنه narrates, "When drought used to occur in the khilaafat of Hadrat Umar رضي الله عنه, he used to make dua in the following manner,

"O Allah الله! We used to make your Nabi a waseelah while making dua, and You should send down rain. Now we use his uncle (Hadrat Abbas رضي الله عنه) as a waseelah in asking You to send rain." (Bukhari Sharif, Vol. 1, Pg. 147)

After the Sahaabah Kiraam, the Taabi'een as well as the Taba-Taabi'een, and also the Salaf-Saaliheen رضي الله عنهم, would always use Rasoolullah's صلى الله عليه وسلم waseelah and tawassul and so was he also used in istighaatha. Alhamdulillah! This is also the practice of the Ahle-Sunnah wal-Jamaah presently and this shall remain until the Day of Qiyaamah. We present a few examples of the many regarding waseelah, tawassul and istighaatha that are found in the lives of the Auliya and Pious servants of Allah صلى الله عليه وسلم.

The Holy Prophet blesses a person with 80 dinaars The famous Haafiz of Ahadith, Hadrat Muhammad bin Munkadir (Date of demise, 205 AH) narrates, "A person once came to my father and entrusted him

with 80 dinaars. He then left for jihad and said to him, "If you need money, you can use mine." My father later spent this money due to a famine at the time; and when this person returned from jihad, he asked for his money. My father promised to return it on his coming the following day. My father then spent the night in Musjidun-Nabawee - sometimes holding the blessed grave of the Prophet ﷺ and also his mimbar just before dawn. Without notice, a man suddenly came up to him in the slight darkness before dawn and said, "O Abu Muhammad! Take this." When he extended his hand to take what the man was giving him, he found it to be 80 dinaars. Consequently, my father paid the man that had entrusted him with his money with these very 80 dinaars he had received in Musjidun-Nabawee."

Bread is given from the Qabr Sharif The renowned Sufi, Hadrat Ibn Jilaa ؒ, narrates, "I once entered Madina in a state of hunger, proceeded to the Holy Prophet's ﷺ qabr and said, "O Prophet of Allah ﷺ! I am your guest!", and thereafter slept away. I saw the Prophet ﷺ give me a roti from which I ate half of in a dream. When I awoke, the other half was still in my hand."

Imaam Tibraani gets food! Imaam Abu Bakr Maqri ؒ states, "Imaam Tibraani, Abu Shaikh and I were all present in Rasoolullah's ﷺ Haram at a time of great hunger. I presented myself before his qabr sharif at the time of Esha salaah and said, "Ya Rasoolallah ﷺ, we are hungry", and thereafter returned back. Imaam Tibraani ؒ ordered, "Sit down! Either food will come, or death." Imaam Abu Bakr Maqri ؒ further states, "Abu Shaikh and I fell asleep but Tibraani continued to sit, when an Alawi arrived and knocked on the door. We opened it to find him accompanied with two slaves, who were both carrying a basket filled with various food. We then sat and partook in it, thinking that what remained shall be taken away, yet that was also left for us. After finishing, the Alawi man asked, "Did you people make a plea to Rasoolullah ﷺ, as he'd come to me in a dream and instructed that I should bring you some food?"

A wretch is afflicted by paralysis A person once gave the Fajr azaan close to the Raudha Mubarak of Rasoolullah ﷺ, and upon reaching, "الصلوة خير من النوم", was approached by a khaadim of the musjid who then

slapped him. This person, crying, thereafter said, “Ya Rasoolallah ﷺ, am I being treated in this manner in your presence?”, and at that very moment, the khaadim was afflicted by paralysis and was taken away. He later died after three days. (*Tazkaratul-Huffaaz, Misbaahuz-Zulaam, Kitaabul-Wafaa, etc.*)

Hence, tawassul and istighaatha from the Ambiya and Auliya is permissible and preferable. This is the reason why Ulema of distinction and distinguished Auliya, in their thousands in every period of time, have made istighaatha and tawassul in the form of prose and poetry - and this is the following of the Ahle-Sunnah wal-Jamaah.

Istighaatha of Imaam Aazam There are numerous examples of this, yet we present just one so as not to lengthen our book. We present just three couplets of Imaam Aazam Abu Hanifah’s ﷺ qaseedah in which he makes istighaatha to the Holy Prophet ﷺ, and thus also ends our book on his blessed istighaatha to Rasoolullah ﷺ.

يَا سَيِّدَ الْأَسَادَاتِ جِئْتُكَ قَاصِدًا
أَرْجُو أَرْضَاكَ وَاحْتَمِي بِحِمَاكَ

“O Sayyidus-Saadaat! I have come seeking you and am hopeful to receive your pleasure, protected in your protection.”

أَنْتَ الَّذِي لَوْلَاكَ مَا خُلِقَ امْرُؤٌ
كَلا وَلا خُلِقَ الْوَرَى لَوْلَاكَ

“You’re the personality that, had it not been for you, no human would have been created; and neither would have any creation come into existence.”

أَنَا طَامِعٌ بِالْجُودِ مِنْكَ وَلَمْ يَكُنْ
لَا بِي حَنِيفَةٌ فِي الْإِنَامِ سِوَاكَ

“I am hopeful of your generosity, and there is no other helper in the entire creation for Abu Hanifah, besides you.”

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و اخر دعونا ان الحمد لله ربّ العلمين و اكرم الصلوة و افضل
السلام على سيّد المرسلين و اله الطيبين و اصحابه المكرمين و
على اهل طاعته اجمعين برحمته و هو ارحم الرّحمين امين يا
ربّ العلمين



